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ASIA THROUGH
ASIAN EYES

ASIA

THROUGH ASIAN EYES

*Parables, Poetry, Proverbs, Stories and
Epigrams of the Asian Peoples
compiled by*

BALDOON DHINGRA

with a foreword by

K. M. PANIKKAR

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FOREWORD

ASIA THROUGH ASIAN EYES, by Baldoon Dhingra, is most unusual anthology, something more comprehensive, more representative of the mind of Asia than anything that has so far been published. There have been many previous collections which have presented the poetry or the philosophic thinking of Asian peoples, but Mr Dhingra goes beyond the beauties of poetic expression or the sublimities of philosophic speculation to the popular wisdom of Asia, embodied in the proverbs, maxims and mythologies of these countries. It is not so much the beauty of poetic expression that concerns him though he does not neglect it. Nor does he limit himself to higher thinking, though extracts from the Upanishads and the Gita, from the mystics of Islam and from the Analects of Confucius find a place here. The value of the present Anthology consists in presenting these along with the wisdom of the common people, their approach to the problems of daily life, their way of looking at things often expressed in pithy proverbs and maxims. Altogether *Asia Through Asian Eyes* may be justly described as a treasury of thought which brings out clearly the Asian attitude to the basic problem of life. It is something which, more than a library of learned volumes, can make Asia understood to the rest of the world and therefore deserves to find a place in every educated home.

Embassy of India, Paris, 1959

K. M. PANIKKAR

INTRODUCTION

THIS ANTHOLOGY marks almost the first attempt to bring together in a single volume representative examples of Asian life and thought from the earliest days of civilization down to the present century. Its aim is to present equally to Western and Asian readers, through translations from different languages, the salient features of cultural endeavour by which the peoples of Asian countries have sought to instruct and entertain their fellows.

This selection of translations and adaptations is drawn from many Asian languages, and is offered with the intention of conveying readily to the reader some examples of Asian life and thought.

Most existing anthologies on Asian countries are devoted to literature, religion or philosophy, or are distilled essences of all three and concentrate on a particular region. Here, in this volume, the whole compass of many cultures is suggested. The attempt is not just to give lovely passages or exquisite specimens of prose or poetry, but to convey the spirit and genius and way of life of Asian peoples in many walks of life. This book sets forth, culled from their own writings, the beliefs, practices, attitudes, customs, as seen and expressed by themselves, intended for the reader who seeks a sympathetic understanding of Asian lands and peoples. For, to understand another culture, one must be prepared to respect the way of life in which it finds expression and to accept that way of life as valid in itself and appropriate to the people in question. The editor has sought to pluck leaves not only from the garden of the cultivated but from the common fields of the people, not only from the great classic teachers but from proverbial wisdom and songs. For 'while the fertilising rivers pour down from the great mountain peaks, the mountains themselves draw their snow from the mists of the plains.'

This book is meant to be but a sampling of the feast that lies spread for all who would partake of it. The editor hopes that many who are within reach of books will be led by these pages to explore further in libraries or in diverse journals and periodicals. The editor offers this volume as a fairly comprehensive garner representative of what he found both illuminating and expressive of Asian culture. The guiding rule has been to try to produce a handy treasure-house intended for the general

INTRODUCTION

reader as well as for the teacher and student. In order not to interfere with the impact of the passages chosen the editor has decided to refrain from comment and allow them to speak entirely for themselves.

This anthology is divided into seven sections. It permits the reader to catch a glimpse of some basic attitudes, sometimes to compare, under the same subject-heading, what a particular culture has said or left unsaid, on a certain subject. The passages are not arranged according to country or in any logical order, but are deliberately mixed so as to heighten the sense of variety. The subject-index, however, is intended to help the reader who wishes to explore the various approaches to particular themes. An index to authors and a bibliography have been provided as well.

The specimens chosen are pungent, wise, witty and usually brief. For reasons of space it has not been possible to include all countries in each section, but all efforts have been made to introduce examples from as many countries as possible.

It is significant that the section on 'Thought', which includes religion, doctrines, ceremonies, prayers, figures first in the Table of Contents, for the history and literature of Asian countries reveal that philosophy and religion permeate the life and activities of the people. It is quite impossible to understand the culture and society of Asia without learning about the religions of the communities there.

In much of Asian thought, the thread of religion runs through all social, artistic, educational, scientific activities. There are no watertight compartments marked 'education', 'music', 'the arts', and 'sciences', sufficient unto themselves; all are closely linked. Permeating all aspects of life, thought, customs, is the philosophical outlook. Thus many passages belong equally well to more than one section. Such overlapping is not only unavoidable but essential: for Asian life and thought are intimately connected.

Asia has a myriad facets. The examples here presented can never pretend to give more than a hint or a suggestion of the way of life of so many different peoples. They can at best create an atmosphere. A living idea can only be understood when seen in terms of its environment. Here are some examples of cultural values whose roots are firmly in the past but whose rich flowering is still to be found in the present.

The religious, social and artistic patterns of Asia have been built on assumptions different from those of the West, although the civilizations of Asia formed a background of Greek and Roman culture. In the

words of Will Durant, 'Europe and America are the spoiled child and grandchild of Asia, and have never quite realized the wealth of their pre-classical inheritance . . . we shall be surprised to learn how much our indispensable inventions, our economic and political organizations, our science and our literature, go back to the Orient.'

A story of Asian cultures will, to use René Guenon's words, show that 'the position of the West in relation to the East is that of a branch growing out of the trunk'. In the East began all the world's religions, the art of cultivation of the soil, the oldest irrigation systems, the production of tea, wine and beer, handicrafts, brick constructions, linen and glass, silk and gunpowder and the invention of the compass. The idea of the village community, as well as the notions of courtesy and etiquette, the cry of social justice and the plea for human brotherhood, came from the East. Out of the East came the calendar, medicine, music, simple numerals, subtleties of hypnotism and vaccination. Asia propounded metaphysics, defined modern psychology, the art of writing the alphabet, paper, ink and print, and introduced most of the fables of the world.

What we may reasonably hope to come to, by means of such an anthology, is a growing understanding of the foundation upon which the life of all 'traditional' Asian societies is based. As an Indonesian writer recently said, 'Currents of thought, such as socialism, impressionism and existentialism belong to the whole of Europe—but Asia is living in thirty different centuries at the same time.'

This anthology also includes some selections from the writings of certain modern thinkers and writers, because they have their roots in their cultural traditions and because they represent, in a general way, some modern trend that seems more or less permanent, and finally because their work is intrinsically worth printing in a collection of this sort.

Men cannot work together, Confucius said, until they have similar principles, or, one might add, until they understand where their principles differ.

To the many publishers and authors who have co-operated with the editor and whose favours are elsewhere acknowledged in the book, the editor desires to express his warm gratitude.

The editor also wishes to express his thanks to Herbert Abraham, Helen Massart and Michael Edwardes for encouragement and advice, to Dr Charles David Ley for preparing the Index, and particularly to Sardar K. M. Panikkar for writing a foreword.

I

*Thought, Religion, Philosophy,
Ethics, Rites, Ceremonies*

IT is fitting then for us not to be ashamed to acknowledge truth and to assimilate it from whatever source it comes to us, even if it is brought to us by former generations and foreign peoples. For him who seeks the truth there is nothing of higher value than truth itself; it never cheapens nor abases him who searches for it, but ennobles and honours him.

Arabic

Al-Kindi

THERE is no hamlet so forlorn that the rays of the silver moon fail to reach it, nor is there any man who, by opening wide the windows of his thought cannot perceive divine truth and take it unto his heart.

Japan

Honen

I DO not want my house to be walled in on all sides and my windows to be stuffed. I want cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.

India

Mahatma Gandhi

IT is God's arrangement that they should belong to a particular nation, age, society, that they should be children of the past, possessors of the present, creators of the future. The past is our foundation, the present our material, the future our aim and summit.

India

Sri Aurobindo

IF we look at the common elements,
Which make the genus, then all entities
Expand from more to more; but if we look
Exclusively upon the differences,
Then all things shrink to ever narrower limits,
Both tendencies are ever at their work.
The wise man sides with the inclusive one.

India

ASIA THROUGH ASIAN EYES

A Prayer

AS different streams, having different sources and with wanderings crooked or straight, all reach the sea, so, Lord, the different paths which men take, guided by their different tendencies, all lead to Thee.

India

Unity

A JEW, a Muslim, and a Christian too,
Happened to come together on the road.
Walking and talking, first the Jew described
Whereto his soul had wandered in the night;
'I followed Moses to the Mount of Tūr,
Where both of us were lost in Blaze of Light.'
The Christian said, 'My Christ appeared to me.'
Lastly the Muslim said, 'Beloved friends,
To me my king and Prophet showed himself.'

Persia

Sūfi Jāmī

Forms

CHILD-SOULS may find their gods in wood and stone;
More grown-up souls in sacred lakes and streams;
The older-minded in the orbs of space;
The wise see Him in all-pervading Self.

India

Oneness of Life

HEAVEN and Earth came into being with me together, and with me, all things are one.

China

*Chuang Tzu
Mencius*

One in All

ONE in all,
All in One—
If only this is realized,
No more worry about not being perfect!

THOUGHT AND RELIGION

When Mind and each believing mind are not divided,
And undivided are each believing mind and Mind,
This is where words fail,
For it is not of the past, present or future.

The Third Patriarch of Zen

All are One

HANG ON ME

As hangs a row of pearls upon its string.
I am the fresh taste of the water; I
The silver of the moon, the gold o' the sun,
The word of worship in the Veds, the thrill
That passeth in the ether, and the strength
Of man's shed seed. I am the good sweet smell
Of the moistened earth, I am the fire's red light,
The vital air moving in all which moves,
The holiness of hallowed souls, the root
Undying, whence hath sprung whatever is;
The wisdom of the wise, the intellect
Of the informed, the greatness of the great,
The splendour of the splendid. . . .

To him who wisely sees,
The Brahman with his scrolls and sanctities,
The cow, the elephant, the unclean dog,
The outcaste gorging dog's meat, all are one.

India

Bhagavad-Gita

Unity

I AM in your own souls! Why see ye not?
In every breath of yours am I, but ye
Are blind, without true eye, and see Me not.

Arabic

The Koran

All Faiths lead to God

As one and the same water is called by different names in different languages, one calling it 'water', another 'Vâri', a third 'aqua', and a fourth 'Pâni', so the one Sachchî-dânanda, Absolute Being-Intelligence-Bliss, is invoked by some as God, by some as Allah, by some as Hari, and by others as Brahman.

India

Sri Ramakrishna

The Jewel

THE jewel is lost in the mud,
and all are seeking for it;
some look for it in the east, and some in the west;
some in the water and some amongst stones.
But the servant Kabir has appraised it at its true value,
and has wrapped it with care
in a corner of the mantle of his own heart.

India

Kabir

Morning Prayer

Aum. Let us meditate on the glorious effulgence of the Divine Being who has created this universe. May he enlighten our heart and direct our understanding.

India

Gayatri mantra

LO—for I to myself am unknown—now in God's Name what must I do?—
I adore nor the Cross nor the Crescent, I am not a Giaourm nor a Jew.
East nor West, land nor sea is my home, I have kin nor with angel nor gnome.
I am wrought not of fire nor of foam, I am shaped not of dust nor of dew.
I was born not in China afar, not in Saqsin, and not in Bulghar: Not in India, where
the five rivers are, nor Iraq nor Khorasan I grew.
Not from Eden and Rizwan I fell, not from Adam my lineage I drew.
In a place beyond uttermost Place, in a tract without shadow of trace,
Soul and body transcending, I live in the soul of My Loved One anew.

Persia

Divan-i-Shamsi-Tabriz

All Names of God

O GODS! All your names are to be revered, saluted, and adored; all of you who have sprung from heaven, and earth, listen here to my invocation.

India

Prayer

O MY Lord, if I worship Thee for fear of hell, burn me in hell; and if I worship Thee for hope of Paradise, exclude me thence; but if I worship Thee for thy own sake, withhold not from me Thine eternal Beauty.

Arabic

Rābī'a

THOUGHT AND RELIGION

Five Points of Islam

ISLAM is built on five points: the witness of there being no deity except Allah, and of Mohammed being the apostle of Allah; the performing of prayer; the giving of alms; the pilgrimage to the house (Mecca) and the fast of Ramadan.

Arabic

Traditions

Law of Life

THE *Law of Life* requires: sincerity to God, severity to self, justice to all people, service to elders. Kindness to the young, generosity to the poor. Good counsel to friends. Forbearance with enemies. Indifference to fools. Respect to the learned.

S. Abdullah Ansari

THOSE who are patient, craving their *Lord's face* and are steadfast in prayer, and expend in alms of what We have bestowed upon them, secretly and openly, and ward off evil with good—these shall have the recompense of the abode, gardens of Eden, into which they shall enter with the righteous amongst their fathers and their wives and their seed; and the angels shall enter in unto them from every gate.

Arabic

The Koran

HE who *slayeth* anyone . . . shall be as though he had slain all mankind; but he who saveth a life shall be as though he had saved all mankind alive.

Arabic

The Koran

God Reveals Himself

ALL that we perceive by our senses, outward and inward, bears irrefutable witness to the existence of God and His power and His knowledge and His other attributes, the stone and the clod, plant and tree and living creatures, earth and star, land and sea, fire and air, substance and accident. In truth, we ourselves are the chief witness to Him . . . but as the bat sees only at night, when the light is veiled by the darkness, and cannot see in the daytime because of the weakness of its sight, which is dazzled by the full light of the sun, so the human mind is too weak to behold the full glory of the Divine Majesty.

Arabic

al-Ghazâlî

God Incarnated in Human Form

WHEN goodness grows weak,
When evil increases,
I make myself a body.

ASIA THROUGH ASIAN EYES

In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.

He who knows the nature
Of my task and my holy birth
Is not reborn
When he leaves this body;
He comes to Me.

Flying from fear,
From lust and anger,
He hides in Me,
His refuge and safety.
Burnt clean in the blaze of my being,
In Me many find home.

India

Bhagavad-Gita

Work without Attachment

THERE is nothing in the three worlds which I need,
nothing I do not own,
nothing which I must get—
and yet I labour forever.

If I did not always work unwearying . . .
men would follow my ways.
The worlds would perish if I did not work—
I should bring back chaos, and all beings would suffer.

So, as the unwise work with attachment,
the wise should work without attachment,
O son of Bharata,
and seek to establish order in the world. . . .

Cast all your acts upon me,
with your mind on the Highest Soul.
Have done with craving and selfhood.
Throw off your terror, and fight. . . .

THOUGHT AND RELIGION

For there is more joy in doing one's own duty badly
than in doing another man's duty well.
It is joy to die in doing one's duty,
but doing another man's duty brings dread.

India

Bhagavad-Gita

Mount Fuji

IN primitive times, it was believed to be a female deity of fire and later the abode of a Shintō goddess. Sometimes, it was associated with Taoist ideas, and at other times with the Buddhist faith. Today it has become the symbol of the national spirit. Its towering height inspired the Japanese to consider it the symbol of Japanese aspirations; its regular outline and graceful sweep has become the epitome of Japanese simplicity; the white snow on its summit represents the Japanese love of purity so significant in their cultural development; the soaring of Mt. Fuji above other volcanic mountains and its majesty characterizes the potential power of the Japanese people as a nation.

Japan

CONCERNING sacred places, concerning God and concerning religious duties there is discussion among the wise, but there is full harmony with all systems in the commandment: do good to everybody and honour your parents.

India

Subhāshitārnava

The Well-frog and the Ocean-frog

SEVERAL frogs lived in a well. They had been there a long time. They were born and bred there. Now in that little well-world they were happy. One day, another that lived by the sea chanced to fall into the well. Said the well-frog: 'Where are you from?'

'I am from the sea.'

'The sea! Is it as big as this well?' So he took a leap from one side to the other.

'My friend,' said the sea-frog, 'you cannot compare the sea with the well.'

'Well then,' said the well-frog angrily, 'you are a liar. For nothing can be bigger than my well. Get out.'

India

The Blind Men and the Elephant

NOW, in former times there was a raja. The raja called a certain man and said: 'Go and gather all the blind men that are in the city.' 'Very good, Your Majesty,' replied the man, and in obedience to the raja gathered together all the blind men, took them

with him to the raja and said: 'Your Majesty, all the blind men of the city are now assembled.'

'Then, my good man, show these blind men an elephant.'

'Very good, Your Majesty,' said the man, and did as he was told, saying, 'O blind men, behold an elephant.' And to one man he presented the head of the elephant, to another the ear, to another a tusk, the trunk, the foot, back, tail, saying to each one that that was the elephant.

Now that man, having presented the elephant to the blind men, came to the raja and said:

'Your Majesty, the elephant has been presented to the blind men. Do what is your will.'

Thereupon, the raja went up to the blind men and said to each: 'Have you studied the elephant?'

'Yes, Your Majesty.'

'Then, tell me your conclusions about him.'

Thereupon those who had been presented with the head answered: 'Your elephant is just like a pot.' And those who had observed the ear replied: 'An elephant is just like a winnowing basket.' Those who touched a tusk said it was a ploughshare. Those who knew only the trunk said it was a plough. 'The body,' said they, 'is a granary; the foot, a pillar, the back, a mortar; its tail, a pestle.' Then they began quarrelling; 'It is this, no it isn't.'

The raja was delighted with the scene. Just so are sectarians, who are wanderers, blind, unseeing, knowing not the truth, but each maintaining 'it is thus!'

Then the exalted one said: 'For, quarrelling, they all cling to separate views. Such folk see only one side of the thing.'

Buddhist parable

Happiness

TRUE Happiness and everything else which is worth while when your ship is wrecked, consists in two things, one of which is peace of mind, with the heart's freedom from all save God, and the other is the filling of the heart thus freed, with the knowledge of God Most Glorious, for it was to this end that all things were created. The result of combining these two things is a fine personality.

Arabic

al-Ghazālī

Cosmology

RULES of ceremony must be traced to their origin in the Grand Unity. This separated and became Heaven and Earth. It revolved and became the dual force. It changed and became the four seasons. It was distributed and became the breathings (thrilling

THOUGHT AND RELIGION

in the universal frame). Its lessons transmitted to men are called its orders; the law and authority of them is in Heaven.

China

Shih Ching (Book of Poetry)

Nirvana

NIRVANA is the Buddha-nature in a state of permanence, while Samsara is the Buddha-nature in a state of impermanence. Nirvana is the water. Samsara the ripples (that rise on its surface). To leave this impermanence is called deliverance.

Nirvana is a state of beatitude, in which all is true, good, and beautiful. All evil is abolished. All exists in unchangeable perpetuity, peaceful happiness, absolute purity, perfect liberty.

China

Shih Ching (Book of Poetry)

The Four Seas

MEASURE the Four Seas in the extent of Heaven and Earth,
May we not liken them to a pot-hole in a great marsh?
Measure the Middle Kingdom in the mass of the dry land,
May we not liken it to a corn grain in the great Granary?
The number of named things, we say, is a myriad.
Of these man is but one.
Thus if we compare man with the myriad things,
May we not liken him to the tip of a hair on a horse's body?

China

Chuang Tzu

The Universal Rule

REMEMBER that All Light answereth everything in heaven and earth after its own manner: If ye kill, ye are answered in torments sooner or later; If ye utter falsehood ye are answered in falsehood; If ye curse, ye will be cursed in return; If ye hate, ye will be hated; If ye seclude yourselves, ye will be excluded; If ye keep evil company in this world, ye will be bound in evil company in heaven. As ye seek to become a leader of men, remember that they whom ye rule over will be your burden in heaven; If ye teach not, ye shall not be taught; If ye lift not others up, none will lift you up; For in all things the same rule applieth in heaven as on earth, for it is a continuation in spirit of that which is practised in the flesh.

Persia

Zoroaster

The Fire Sermon of Buddha

AND the Blessed One, after having dwelt at Uruvela as long as he thought fit, went forth to Gayasisa, accompanied by a great number of monks, by one thousand monks who all had been Jatilas before.

There new Gaya, at Gayasisa, the Blessed One dwelt together with those thousand monks.

There the Blessed One thus addressed the monks:

Everything, O monks, is aflame. And how, O monks, is everything aflame?

The eye, O monks, is aflame; visible objects are aflame; the mental impressions based on the eye are aflame; the contact of the eye (with visible objects) is aflame; the sensation produced by the contact of the eye (with visible objects), be it pleasant, be it painful, be it neither pleasant nor painful, that also is aflame.

With what fire is it aflame?

I declare unto you that it is aflame with the fire of lust, with the fire of anger, with the fire of ignorance; it is aflame with (the anxieties of) birth, decay, death, grief, lamentation, suffering, dejection and despair.

The ear is aflame, sounds are aflame . . . (as before).

The nose is aflame, odours are aflame . . .

The tongue is aflame, tastes are aflame . . .

The body is aflame, objects of contact are aflame . . .

The mind is aflame, thoughts are aflame . . .

Considering this, O monks, a wise disciple, walking in the Noble Path, becomes weary of the eye, weary of visible objects, weary of the mental impressions based on the eye, weary of the contact of the eye (with visible objects), weary also of the sensation produced by the contact of the eye (with visible objects), be it pleasant, be it painful, be it neither pleasant nor painful.

He becomes weary of the ear . . .

Becoming weary of all that, he divests himself of passions; by absence of passion he is made free; when he is free, he becomes aware that he is free, and he realizes that rebirth is exhausted, that the quest for holiness is completed, that duty is fulfilled, and that there is no further return to this world.

Vinaya Pitaka

The Bodhisattva

IN reward for all this righteousness that I have won by my works, I would fain become a soother of all the sorrows of all creatures.

May I be a balm to the sick, their healer and servitor, until sickness come never again.

THOUGHT AND RELIGION

May I quench with rains of food and drink the anguish of hunger and thirst. May I be, in the famine at the ages' end, their drink and meat.

May I become an unfailing store for the poor, and serve them with manifold things for their need.

India

Santideva

Concord

(IN modern times, these verses are frequently used by leaders in addresses to public assemblies.)

Come together, speak in agreement, may your minds see alike, even as the gods of yore, in mutual agreement, took their offerings. May your deliberation be uniform, and uniform your conclusion; uniform your mind, and thoughts together; I utter forth a common prayer to you and a common oblation do I offer you. Your intention the same, your hearts the same, may your minds be the same so that there may be amongst you perfect unity.

India

Life

INDESTRUCTIBLE,

Learn thou, the Life is, spreading life through all;

It cannot anywhere, by any means,

Be anywise diminished, stayed or changed.

But for these fleeting frames which it informs

With spirit deathless, endless, infinite—

They perish. Let them perish, Prince, and fight!

He who shall say, 'Lo, I have slain a man!'

He who shall think, 'Lo, I am slain!' those both

Know naught. Life cannot slay! Life is not slain!

Never the spirit was born; the spirit shall cease to be never;

Never was time it was not; End and Beginning are dreams!

Birthless and deathless and changeless remaineth the spirit forever;

Death hath not touched it at all, dead though the house of it seems.

India

Bhagavad-Gita

The Four Noble Truths

WHAT is the Holy Truth of Evil? Birth is evil, decay is evil, sickness is evil, death is evil. To be conjoined with what one dislikes means suffering. To be disjoined from what one likes means suffering. Not to get what one wants, also that means suffering. In short, all grasping at (any of) the five skandhas (involves) suffering.

What is the Holy Truth of the Origin of Evil? It is that craving which leads to rebirth, accompanied by delight and greed, seeking its delight now here, now there, i.e. craving for sensuous experience, craving to perpetuate oneself, craving for extinction.

What is the Holy Truth of the Stopping of Evil? It is the complete stopping of that craving, the withdrawal from it, the renouncing of it, throwing it back, liberation from it, non-attachment to it.

What is the Holy Truth of the steps which lead to the stopping of Evil? It is this holy eight-fold Path, which consists of: Right views, right intentions, right speech, right conduct, right livelihood, right effort, right mindfulness, right concentration.

Buddhist Texts

Degrees of Liberation and Ignorance

THAT Self who is free from impurities, from old age and death, from grief and thirst and hunger, whose desire is true and whose desires come true—that Self is to be sought after and enquired about, that Self is to be realized.

The Devas (gods or angels) and the Asuras (demons or titans) both heard of this Truth. They thought: 'Let us seek after and realize this Self, so that we can obtain all worlds and the fulfilment of all desires.'

Thereupon Indra from the Devas and Virochana from the Asuras approached Prajapati, the famous teacher. They lived with him as pupils for thirty-two years. Then Prajapati asked them: 'For what reason have you both lived here all this time?'

They replied: 'We have heard that one who realizes the Self obtains all the worlds and all his desires. We have lived here because we want to be taught the Self.'

India

Chandogya Upanishad

Jihad

NOW in the Muslim religion, which is all-inclusive in its appeal and seeks to convert all, by persuasion or by force, the Jihad (Holy War) against infidels is obligatory. Hence, in Islam, Caliphate and Kingship are conjoined, in order to unite all efforts towards a common end.

The appeal of religions other than Islam, on the contrary, is not all-inclusive, nor is Holy War permissible for their adherents except in self-defence. Hence their religious leaders do not concern themselves with political affairs, but leave the temporal power in the hands of men who have seized it by chance or for some reason with which religion has nothing to do. Sovereignty exists among such peoples owing to social solidarity, as we said before; their religion as such, however, does not impose any sovereignty on them seeing that it does not demand of them dominion over other peoples, as is the case with Islam, but merely the establishing of their faith among themselves.

Arabic

Ibn Khaldūn

Grapes

A MAN gave a diram to four persons. One of them, a Persian, said, 'I will spend this on "angur".'

Another of them was an Arab; he said, 'No, you rogue; I want "inab", not "angur".'

A third was a Turk; he said, 'I do not want "inab", dear friend, I want "uzum".'

The fourth was a Greek, he said, 'Stop this altercation; I wish for "istafil".'

These persons began to fight against one another because they were ignorant of the secret of the names. Through sheer ignorance they struck one another with their fists; they were full of ignorance and devoid of knowledge.

If one who knew the inner truth, an estimable man versed in many tongues, had been there, he would have reconciled them. He would have said, 'With this one diram I will gratify the desire of all of you. If in all sincerity you entrust your hearts to me, this diram of yours will do so much for you. Your one diram will become as four, which is what is wanted; four enemies will become as one by concord.'

Although your words appear uniform and in harmony, they are the source, in their effect, of contention and anger.

Persia

Rumi's Masnavi

The Middle Path

THE Tathagata does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathagata has found the middle path.

There are two extremes, O bhikkhus, which the man who has given up the world ought not to follow—the habitual practice, on the one hand, of self-indulgence which is unworthy, vain and fit only for the worldly-minded—and the habitual practice, on the other hand, of self-mortification, which is painful, useless and unprofitable.

Neither abstinence from fish or flesh, nor going naked nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions.

Reading the Vedas, making offerings to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions.

Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness; not, verily, the eating of flesh.

A middle path, O bhikkhus, avoiding the two extremes, has been discovered by the Tathagata—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!

What is that middle path. O bhikkhus, avoiding these two extremes, discovered by the Tathagata—that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana?

Let me teach you, O bhikkhus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses!

He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail. And how can any one be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust, if he still hankers after either worldly or heavenly pleasures! But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. However, let him be moderate, let him eat and drink according to the needs of the body.

Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar.

But to satisfy the necessities of life is not evil. To keep the body in good health is duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear. Water surrounds the lotus-flower, but does not wet its petals.

This is the middle path, O bhikkhus, that keeps aloof from both extremes.

India

The Buddha's Sermon at Banaras

The Buddhas

WHEN not enlightened, Buddhas are no other than ordinary beings; when there is enlightenment, ordinary beings at once turn into Buddhas.

Hui Neng

Buddha's Law Among the Birds

THEREUPON the Jackdaw rose, bent his head three times, and said: 'khu skyun khu skyun', which means:

'Khu, leave behind! Khu, leave behind!'

Leave behind this world of endless activity!

Leave behind that desire to act which brings unending weariness!

Leave behind that pious talk which leaves your own nature unchecked!

Leave behind those brave sayings wherein fine words conceal an evil heart!

Leave behind that urge for finery which is not yours!

Leave behind that urge towards success yet knowing not how to pray!

Leave behind that urge for greatness when you cannot bear its burden!

THOUGHT AND RELIGION

Leave behind those admonitions when you have not learnt to listen!
Leave behind those angry brawls unworthy even of wild bears!
Leave behind those religious acts which are mere hypocrisy!
In short, how plentiful indeed this world's activities which one should leave
behind!

The Lark, weary at heart from her countless rebirths, then wept and said: 'skyid skyur skyid skyur', which means, 'the pleasures turn sour, the pleasures turn sour'.

When they dwell in a state of woe, the pleasures of beings turn sour.
After the births and deaths of the past, the pleasures excepted from future rebirth turn
sour.

Seeing others enjoy one's gains, the pleasures of storing up wealth turn sour.
Seeing the crops destroyed by weeds and hail, the pleasures of tilling the earth turn
sour.

Seeing aged parents turned from house and home, the pleasures of raising children
turn sour.

Since, when the time has come, one must depart without it, the pleasures of love for
the body turn sour.

Since, when the times comes, one must depart alone, the pleasures of love of friends
turn sour.

Seeing the corpses laid in the burial ground, the pleasures of pride in this bodily
citadel turn sour.

And she continued:

Since these pleasures all turn sour, what use are all these things?
What use this homely existence—a source of suffering?
What use these families rent by strife, yet even in unhappiness not parting?
What use are sons, when their upbringing is so profitless?
What use are friends when they are not sincere in our defence?
What use possessions when one knows not how to use them?
What use these fortresses—without defence against the Lord of Death?
What use these chieftains who spread misery and death?
What use in this unrighteous world to eat and thus maintain the body?
What use religious talk to those who have learnt little and can understand still less?
What use concern for others' good when one is full of selfish interest?
What use these moral rules with no attempt to follow them?
What use, therefore, these many things—useless indeed are they!

Tibet

Note: The Buddhist concept of universality is not confined to man alone. It is a total universality which extends to all living creatures both above and below him, and it is this totality which is of the very essence of the doctrine. Thus a Council of Birds would neither offend nor seem strange to orthodox believers. The text here presented is a pious work of the Jatakas, in which the literature of Tibet has found the majority of its edifying topics.

Brotherhood of Truth

THE Brotherhood of Truth is one in all ages: it is the narrow men who create sects. Let them not think that the goods of this world can shield them from evil or its consequences.

God's Truth and His Messenger can be known to all:

For He in His Mercy has given us faculties and judgment, if we would but use them.

The Message is not new: all Creation proclaims it: High above all is the Lord of Glory Supreme!

Arabic

The Koran

ISLAM doth invite all people to the Truth: there is no cause for dissembling or disputing.

False are the people who corrupt God's truth, or hinder men from coming to God.

Let the Muslims hold together in unity and discipline, knowing that they have a mission of righteousness for humanity.

No harm can come to them.

Though there are good men and true in other Faiths, Muslims must be true to their own Brotherhood.

They should seek help and friendship from their own, and stand firm in constancy and patient perseverance.

God's help comes to those who strive with firmness, as it did at Badr.

Much can be learnt from the misfortunes at Uhud.

It is not for us to question God's Plan, which is full of wisdom and mercy for all.

Our duty is to stand firm and unswerving, to obey, and in steadfast courage to persevere, to retrieve our mistakes, not in grief and despair, but in firm hope in God and in contempt of pain and death.

Arabic

The Koran

The Artī

THE firmament is Thy salver,

The sun and the moon Thy lamps;

The galaxy of stars are as pearls scattered,

The woods of sandal are Thine incense.

The breezes blow Thy royal fan;

The flowers of the forests,

Lie as offerings at Thy feet.

What wonderful worship with lamps is this

O Thou destroyer of fear!

Unstruck Music is the sound of Thy temple drums.

Thousands are Thine eyes,
And yet Thou hast no eyes;
Thousands are Thy shapes,
And yet Thou hast no shape;
Thousands are Thy pure feet,
And yet Thou hast not one foot;
Thousands are Thy noses
And yet Thou hast no nose.

All this is Thy play and bewitches me.
In every heart there is light:
That light art Thou.
By the Light that is of God Himself
Is every soul illumined:
But this divine Light becomes manifest
Only by the Guru's teachings.
What is pleasing to Thee, O Lord
Is the best *arti*: worship with the lamps.

O Lord, my mind yearns for Thy lotus feet,
As the honey-bee for the nectar of the flowers.
Night and day Lord, I am athirst for Thee,
Give water of Thy mercy to Nanak:
He is like the sarang: the hawk-cuckoo that drinks only rain drops
So that he may dwell ever in the peace of Thy Name.

India

Guru Nanak

Jewels upon a String

THERE is nothing higher than I (God), O winner of wealth. All this universe is strung upon me as rows of jewels upon a string. I am the taste in water, the light in sun and moon, the A U M in the Vedas, manhood in man. The might of the mighty and the heat of the fire, the wisdom of the wise, the splendour of the magnificent. From me come the moods of goodness, fire and melancholy. I am not in them but they are in me. And bewildered by these three moods the whole universe fails in understanding that I sit above them and am changeless. For divine magic of moods is hard to see through, but they who cling to me transcend this magic.

India

Bhagavad-Gita

Restraint

TRIPLE restraint of thought and word and deed,
Strict vow of silence, coil of matted hair,

ASIA THROUGH ASIAN EYES

Close shaven head, garments of skin or bark,
Keeping of fasts, ablutions, maintenance
Of sacrificial fires, a hermit's life,
Emaciation—these are all in vain,
Unless the inward soul be free from stain.

India

Mahabharata

What is Prayer

PRAYER is the greatest of spells, the best healing of all spells. One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word: this one it is that will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies.

Arabic

Fasting

KEEP fast and eat also, stay awake at night and sleep also, because verily there is a duty on you to your body, not to labour overmuch, so that ye may not get ill and destroy yourselves; and verily there is a duty on you to your eyes, ye must sometimes sleep and give them rest; and verily there is a duty on you to your wife, and to your visitors and guests that come to see you; you must talk to them; and nobody hath kept fast who fasted always; the fast of three days in every month is equal to constant fasting: then keep three days fast in every month.

Arabic

Table-Talk of Muhammed

Prayers

YE must not say your prayers at the rising or the setting of the sun: so when a limb of the sun appeareth, leave your prayers until her whole orb is up: and when the sun beginneth to set, quit your prayers until the whole orb hath disappeared; for, verily she riseth between the two horns of the Devil. . . . When a Muslim performeth the ablution, it washeth from his face those faults which he may have cast his eyes upon; and when he washeth his hands, it removeth the faults they may have committed, and when he washeth his feet, it dispelleth the faults towards which they may have carried him: so that he will rise up in purity from the place of ablution.

Arabic

Table-Talk of Muhammed

The Being of Man is like a Forest

THE being of man is like a forest—be full of caution of this being if you are of that breath. In our being there are thousands of wolves and hogs. In our being there is the righteous, the unrighteous; the fair and the foul.

That trait which is predominant decides the temperament: when gold exceeds copper in quantity, the substance is gold. The quality which is predominant in your being—you will have to rise in the very form of that same quality.

At one moment wolfishness comes into man; at another moment, the moon-like beauty of the face of Joseph. Feelings of peace and of enmity go by a hidden road from bosom to bosom.

Nay, indeed, wisdom, knowledge, and skill pass from man even into the ox and the ass. The untrained horse, rough and unformed, becomes of good easy paces and docile; the bear dances, and the goat also salutes. From men the desire of doing something enters into the dog: he becomes a shepherd, or a hunter, or a guard.

Every moment a new species appears in the bosom; sometimes a demon, sometimes an angel, and sometimes wild beasts.

From that wonderful forest with which every lion is acquainted there is a hidden road to that snare, the bosoms of men.

Steal the pearl of the soul from hearts. O you who are less than a dog!—from the hearts, I would say, of the Sufi saints. Since you steal, steal at least that exquisite pearl; since you bear burdens, bear at least a noble one.

Persia

From the Masnavi

The Story of Kisagotami

KISAGOTAMI became in the family way, and when the ten months were completed, gave birth to a son. When the boy was able to walk by himself, he died. The young girl, in her love for it, carried the dead child clasped to her bosom, and went about from house to house asking if any one would give her some medicine for it. When the neighbours saw this, they said, 'Is the young girl mad that she carries about on her breast the dead body of her son!' But a wise man thinking to himself, 'Alas! this Kisagotami does not understand the law of death, I must comfort her,' said to her, 'My good girl, I cannot myself give medicine for it, but I know of a doctor who can attend to it.' The young girl said, 'If so, tell me who it is.' The wise man continued, 'Gautama can give medicine, you must go to him.'

Kisagotami went to Gautama, and doing homage to him, said: 'Lord and master, do you know any medicine that will be good for my boy?' Gautama replied: 'I know of some.' She asked: 'What medicine do you require?' He said: 'I want a handful of mustard seed.' The girl promised to procure it for him, but Gautama continued: 'I require some mustard seed taken from a house where no son, husband, parent, or slave has died.' The girl said: 'Very good' and went to ask for some at the different houses, carrying the dead body of her son astride on her hip. The people said: 'Here is some mustard seed, take it.' Then she asked: 'In my friend's house has there died a son, a husband, a parent, or a slave?' They replied: 'Lady, what is this that you say! The living are few, but the dead are many.' Then she went to other houses, but one

said: 'I have lost a son'; another 'I have lost my parents'; another 'I have lost my slave'. At last, not being able to find a single house where no one had died, from which to procure the mustard seed, she began to think: 'This is a heavy task that I am engaged in. I am not the only one whose son is dead. In the whole of the Savatthi country, everywhere children are dying, parents are dying.' Thinking thus, she acquired the law of fear, and putting away her affection for her child, she summoned up a resolution, and left the dead body in a forest; then she went to Gautama and paid him homage. He said to her: 'Have you procured the handful of mustard seed?' 'I have not,' she replied, 'the people of the village told me "The living are few, but the dead are many".' Gautama said to her: 'You thought that you alone had lost a son; the law of death is that among all living creatures there is no permanence.' When Gautama had finished preaching the law, Kisagotami was established in the reward of Sotapatti; and all the assembly who heard the law were also established in the reward of Sotapatti.

Some time afterwards, when Kisagotami was one day engaged in the performance of her religious studies, she observed the lights in the houses now shining, now extinguished, and began to reflect, 'My state is like these lamps'. Gautama, who was then in the Gandhakuti building, sent his sacred appearance to her, which said to her, just as if he himself were preaching, 'All living beings resemble the flame of these lamps, one moment lighted, the next extinguished; those only who have arrived at Nirvana are at rest.' Kisagotami, on hearing this, reached the stage of a Rahanda possessed of intuitive knowledge.

The Buddhist—From Buddhaghosa's Parables

Knowledge of Spirit

THE spirit is smothered, as it were, by ignorance, but as soon as ignorance is destroyed, spirit shines forth, like the sun when released from clouds. After the soul, afflicted by ignorance, has been purified by knowledge, knowledge disappears, as the seed or berry of the Kataka after it has purified water.

Like an image in a dream the world is troubled by love, hatred and other poisons. So long as the dream lasts, the image appears to be real; but on awaking it vanishes.

The world appears real, as an oyster-shell appears to be silver; but only so long as the Brahman remains unknown, he who is above all, and indivisible. That Being, true, intelligent, comprehends within itself every variety of being, penetrating and permeating all as a thread which strings together beads.

In consequence of possessing diverse attributes, the supreme existence appears manifold, but when the attributes are annihilated, unity is restored. In consequence of those diverse attributes, a variety of names and conditions are supposed proper to the spirit, just as a variety of tastes and colours are attributed to water.

All that belongs to the body (must be considered) as the product of ignorance. It is visible; it is perishable as bubbles of air (on the surface of water); but that which

has not these signs must be recognized as pure spirit which says of itself, 'I am Brahman. Because I am distinct from body, I experience neither birth, old age, decrepitude, nor extinction, and detached from organs of sense, I have no longer any connexion with their objects, such as sound.'

This conception, 'I am Brahman itself', incessantly entertained, disperses the hallucinations born of ignorance, as medicine disperses sickness.

Seated in a desert place, exempt from passion, master of his senses, let man represent to himself this spirit, one and infinite, without allowing his thoughts to stray elsewhere.

Considering the visible universe as annihilated in spirit, let a man, pure through intelligence, constantly contemplate the One Spirit, as he might contemplate luminous ether.

India

From Sankaracharya's Atma Bodha

Karma

A MAN is the creator of his own fate, and even in his foetal life he is affected by the dynamics of the works of his prior existence. Whether confined in a mountain fastness or lulling on the bosom of a sea, whether secure in his mother's lap or held high above her head, a man cannot fly from the effects of his own prior deeds.

This human body entombs a self which is nothing if not emphatically a worker. It is the works of this self in a prior existence which determine the nature of its organism in the next, as well as the character of the diseases, whether physical or mental, which it is to fall a prey to.

A man reaps at the same age, whether infancy, youth or old age, that which he had sowed in his previous birth. The Karma of a man draws him away from a foreign country and makes him feel its consequence even in spite of his will. A man gets in life what he is fated to get, and even a god cannot make it otherwise.

India

Sanskrit texts

Skill

GOOD Travellers leave no trace nor track,
Good speakers show no fault nor lack,
Good counters need no counting rack.

Good lookers bolting bars need not,
Yet none their locks can loose.
Good binders need no string nor knot,
Yet none unties their noose.

Therefore the saintly man is always a good saviour of man, for there are no outcast people. He is always a good saviour of things, for there are no outcast things. This is called applied enlightenment.

Thus the good man does not respect multitudes of men. The bad man respects the people's wealth. He who does not esteem multitudes nor is charmed by their wealth, though his knowledge be greatly confused, must be recognized as profoundly mysterious.

China

Hen Fei

Religion

LET there be no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth vain superstitions and believeth in Allah hath grasped a firm handle which will not give way. Allah is All-seeing, All-knowing.

Fight in the cause of Allah against those who fight against you, but begin no hostilities. Verily Allah loveth not aggressors.

Arabic

The Koran

Morning Prayer

PRAISE be to God. Who hath brought us back to life from death (i.e. from sleep). O Lord, I ask Thee that Thou wilt lead me into all good and that Thou wilt protect me from evil. . . . Through Thee, O Lord, do we arise in the morning and through Thee do we come to eventide. Through Thee we live and through Thee we die and unto Thee do we return.

Arabic

al-Ghazâlî

The Definition of a Sufi

TO be a Sufi, means abiding continuously in God and living at peace with men: whoever deals rightly with men, treating them with unfailing kindness, is a Sufi. The right attitude to your fellow-men is not to lay burdens upon them according to your own wishes, but rather to burden yourself according to their wishes. . . . Treat others as you would wish them to treat you, for the faith of God's servant is not made perfect, unless he desires for others what he desires for himself.

Arabic

al-Ghazâlî

The Mahabharata

IF a man reads the Mahabharata and has faith in its doctrines, he becomes free from all sin, and ascends to heaven after his death. . . . As butter is to all other food, as Brahmins are to all other men . . . as the ocean is to a pool of water, as the cow is to all

other quadrupeds—so is the Mahabharata to all other histories. . . . He who attentively listens to the shlokas of the Mahabharata, and has faith in them, enjoys a long life and solid reputation in this world, and an eternal abode in the heavens in the next.

India

Mahabharata

The Seeker

ONCE I had been a slave: Lust was my master;
Lust then became my servant: I was free.
Leaving the haunts of men, I sought Thy Presence;
Lonely, I found in Thee my company.
Not in the market-place is found the treasure,
Nor by the ignorant, who know not Thee,
Who taunt me, thinking that my search is folly,
But at the last Thou wilt be found with me.

Arabic

al-Ghazâlî

Precepts of Shinto

DO not transgress the will of the gods.
Do not forget your obligations to ancestors.
Do not transgress the decrees of the state.
Do not forget the profound goodness of the gods, whereby misfortune
is averted and sickness is healed.
Do not forget that the world is one great family.
Do not forget the limitations of your own person.
Even though others become angry do not become angry yourself.
Do not be slothful in your business.
Do not be a person who brings blame to the teaching.
Do not be carried away by foreign teachings.

Japan

The Song of Blessing

ONE night a spirit came to the Blessed One and addressed Him thus in verse:

Many devas and men have pondered on blessings,
Longing for goodly things. O tell me Thou the greatest blessing

The Lord replied:

Not to follow after fools, but to follow after the wise;
 The worship of the worshipful—this is the greatest blessing.
 To dwell in a pleasant spot, to have done good deeds in former births,
 To have set oneself in the right path—this is the greatest blessing.
 Much learning and much science, and a discipline well learned,
 Yea, and a pleasant utterance—this is the greatest blessing.
 The support of mother and father, the cherishing of child and wife,
 To follow a peaceful livelihood—this is the greatest blessing.
 Giving alms, the righteous life, to cherish kith and kin,
 And to do deeds that bring no blame—this is the greatest blessing.
 To cease and to abstain from sin, to shun intoxicants,
 And steadfastness in righteousness—This is the greatest blessing.
 Reverence, humility, content, and gratitude,
 To hear the Law at proper times—this is the greatest blessing.
 Patience, the soft answer, the sight of those controlled,
 And pious talk in season due—this is the greatest blessing.
 Restraint, the holy life, discernment of the Noble Truths,
 Of one's own self to know the Goal—this is the greatest blessing.
 A heart untouched by wordly things, a heart that is not swayed,
 By sorrow, a heart passionless, secure—this is the greatest blessing.
 Invincible on every side, they go who do these things,
 On every side they go to bliss—theirs is the greatest blessing.

Burma

Mingala Sutta

Be Lamps unto Yourselves

AND whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but, holding fast to the Truth as their lamp, . . . shall not look for refuge to any one besides themselves—it is they . . . who shall reach the very topmost height! But they must be anxious to learn!

Buddha's last words

God is Truth

MY uniform experience has convinced me that there is no other God than Truth . . . the only means for the realization of Truth is Ahimsa. . . . To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself.

Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of Ahimsa must remain an empty dream; God can never be realized by one who is not pure of heart. Self-purification therefore must mean purification in all the walks of life. And purification being highly infectious, purification of oneself necessarily leads to the purification of one's surroundings.

But the path of self-purification is hard and steep. To attain to perfect purity one has to become absolutely passion-free in thought, speech and action; to rise above the opposing currents of love and hatred, attachment and repulsion. I know, that I have not in me as yet that triple purity, in spite of constant ceaseless striving for it. That is why the world's praise fails to move me, indeed it very often stings me. To conquer the subtle passions seems to me to be harder far than the physical conquest of the world by the force of arms.

India

Gandhi

The 'Way' by direct intuition

WE look at it (The Law—the Way) and it is invisible. Its name is 'The Equable'. We listen and cannot hold it. It is the Subtle. With these three qualities we cannot analyse it. Hence they are blended and are the One. Ceaseless in action it yet cannot be named, and again it returns to non-existence. This matter is called the form of the Formless and the semblance of the Invisible. This (matter) is called the fleeting and indeterminable. Meet it, its face cannot be seen. Follow it, its end cannot be seen.

China

Lao Tzu

One in all and All in one

THE state of emptiness should be brought to perfection and that of ultimate Quiet guarded. All things go through their processes of activity and return to the Root. This is what we call the State of Quiet, and this stillness is the reporting that they have fulfilled their eternal end. To know the infinite is to be perceptive, to ignore it leads to wild movements and evil issues. To know the Law is to be great of soul, and to be great of soul leads to sympathy with all things. From this sympathy comes the ruling soul, from rulership comes spirituality. In spirituality the Way (the Law) is possessed. He who possesses it endures long and is not liable to decay.

China

Lao Tzu

Harping on Goodness and Duty

CONFUCIUS visited Lao Tzu and began talking about goodness and duty. 'Chaff from the winnower's fan,' said Lao Tzu, 'can so blear our eyes that we do not know

if we are looking north, south, east, or west; at heaven or at the earth. One gnat or mosquito can be more than enough to keep us awake a whole night. All this talk of goodness and duty, these perpetual pin-pricks, unnerve and irritate the hearer; nothing, indeed, could be more destructive of his inner tranquillity. . . . The swan does not need a daily bath in order to remain white; the crow does not need a daily inking in order to remain black. . . . When the pool dries up, fish makes room for fish upon the dry land, they moisten one another with damp breath, spray one another with foam from their jaws. But how much better are they off when they can forget one another, in the freedom of river or lake!

China

Chuang Tzu

Self-help. Tao as Guide

'I WOULD have you strip away not your fine fur only, but every impediment of the body, scour your heart till it is free from all desire, and travel through the desolate wilds. For to the south there is a place called the Land where Te Rules. Its people are ignorant and unspoiled, negligent of their own interests, and of few desires. They know how to make, but do not know how to hoard. They give, but seek no return. The suitabilities of decorum, the solemnities of ritual are alike unknown to them. They live and move thoughtlessly and at random, yet every step they take tallies with the Great Plan. They know how to enjoy life while it lasts, are ready to be put away when death comes.

'I would have you leave your kingdom and its ways, take Tao as your guide and travel to this land.'

'It is a long way to go,' said the Prince of Lu, 'and dangerous. There are rivers too swift for any boat, mountains that no chariot can cross. What am I to do?' 'Humility,' said Shih-nan I-liao, 'shall be your boat. Pliancy shall be your chariot.' 'It is a long way to go,' said the prince, 'and the lands through which it passes are not inhabited. There would be no villages where I could buy provisions or take a meal. I should die long before I reached my journey's end.' 'Lessen your wants, husband your powers,' said Shih-nan I-liao, 'and you will have no need to buy provisions on your way. You will cross many rivers and come at last to a lake so wide that, gaze as you will, you cannot see the further shore. Yet you will go on, without knowing whether it will ever end. At the shores of this lake all that came with you will turn back. But you will still have far to go. What matter? "He who needs others is for ever shackled; he who is needed by others is for ever sad." . . . I would have you drop these shackles, put away your sadness, and wander alone with Tao in the kingdom of the Great Void.'

China

Chuang Tzu

God

WHO can describe the nature of God:

The Living, the Eternal:

His Throne extends over worlds and worlds that no imagination can encompass.

His truth is clear as daylight:

How can compulsion advance Religion?

The keys of Life and Death, and the mysteries of everything around us, are in His hands.

Our duty then is to seek the path of goodness, kindness, upright conduct and Charity, To grasp at no advantage from a brother's need, to stand by the word that is pledged to bear true witness, and remove all cause of misunderstanding in our dealings as between man and man.

Our honesty and upright conduct are not mere matters of policy and convenience:

All our life in this world must be lived as in the presence of God;

The finest example of Faith we have in the Apostle's life:

Full of faith, let us render willing obedience to God's Will,

Our responsibility, though great, is not a burden greater than we can bear:

Let us pray for God's assistance, and He will help.

Pakistan

Precepts of Islam

Paradise

THOSE who bear calamity with fortitude, seeking the bliss of the countenance of their Lord: . . . Gardens of perpetual bliss they shall enter there . . . and angels shall enter unto them from every gate; Peace be unto you for that ye patiently endured calamity! Now how excellent is the final Home!

There they pass from hand to hand a cup wherein is neither taint nor cause of sin.

And We shall remove evil and rancour from their hearts, they will be as brethren face to face, resting on couches raised. Toil cometh not to them there, nor will they be expelled from thence.

There hear they no vain talk nor recrimination, only the word 'Peace! Peace!'

God hath promised to Believers, men and women, hallowed dwellings in Gardens under which rivers flow, to abide therein. But greater by far is the Presence of God—that is the supreme felicity.

Never will I suffer to be lost the work of any of you, be ye male or female. Ye are members one of another, of the same human status. . . . I will blot out their iniquities, and admit them into Gardens with rivers flowing beneath, a reward from God—the nearness of His presence is the best of rewards.

For those who are dutiful to their Lord are Gardens, underneath which rivers flow, therein are they to dwell for ever—a gift of the presence of God, and nearness to God is the best bliss for the righteous.

Pakistan

Precepts of Islam

God in all Beings

THE highest truth is this: God is present in all beings. They are His multiple forms. There is no other God to seek. . . . It is a man-making religion that we want. . . . Give up these weakening mysticisms, and be strong. . . . For the next fifty years . . . let all other gods disappear from our minds. This is the only God that is awake, our own race, everywhere His hands, everywhere His feet, everywhere His ears; He covers everything. . . . The first of all worships is the worship of those all around us. . . . He alone serves God who serves all other beings.

India

Vivekananda

Joy in the Eternal

BEHOLD the Universe in the glory of God: and all that lives and moves on earth. Leaving the transient, find joy in the Eternal: set not your heart on another's possession.

Working thus, a man may wish for a life of a hundred years. Only actions done in God bind not the soul of man.

There are demon-haunted worlds, regions of utter darkness. Whoever in life neglects the Spirit goes to that darkness after death.

The Spirit, without moving, is swifter than the mind; the senses cannot reach Him: He is ever beyond them. Standing still, He overtakes those who run. To the ocean of His being the spirit of life leads the streams of action.

He moves, and He moves not. He is far, and He is near. He is within all, and He is outside all.

Who sees all beings in his own Self, and his own Self in all beings, loses all fear.

When a sage sees this great Unity and his Self has become all beings, what delusion and what sorrow can ever be near him?

The Spirit filled all with His radiance. He is incorporeal and invulnerable, pure and untouched by evil. He is the supreme seer and thinker, immanent and transcendent. He placed all things in the path of Eternity.

Into deep darkness fall those who follow action. Into deeper darkness fall those who follow knowledge.

One is the outcome of knowledge, and another is the outcome of action. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both knowledge and action, with action overcomes death and with knowledge reaches immortality.

Into deep darkness fall those who follow the immanent. Into deeper darkness fall those who follow the transcendent.

One is the outcome of the transcendent, and another is the outcome of the immanent. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both the transcendent and the immanent, with the immanent overcomes death and with the transcendent reaches immortality.

India

Isa Upanishad

Yogic Posture

IN a fair, still spot
 Having fixed his abode—not too much raised,
 Nor yet too low—let him abide, his goods
 A cloth, a deerskin, and the Kusha-grass.
 There, setting hard his mind upon the One,
 Restraining heart and senses, silent, calm,
 Let him accomplish Yoga, and achieve
 Pureness of soul, holding immovable
 Body and neck and head, his gaze absorbed
 Upon his nose-end, rapt from all around,
 Tranquil in spirit, free of fear, intent
 Upon his Brahmacharaya vow, devout,
 Musing on Me, lost in the thought of Me.

India

Bhagavad-Gita

Golden Flower

MASTER LU TZU said: There are many kinds of confirmatory experiences. One must not content oneself with small demands but must rise to the thought that all living creatures have to be freed. It is not permissible to be trivial and irresponsible in heart. One must strive to make deeds prove one's words.

If, when there is quiet, the spirit has continuously and uninterruptedly a sense of great gaiety as if intoxicated or freshly bathed, it is a sign that the Light principle in the whole body is harmonious; then the Golden Flower begins to bud. When, furthermore, all openings are quiet, and the silver moon stands in the middle of Heaven, and one has the feeling that the great Earth is a world of light and brilliancy, that is a sign that the body of the heart opens itself to clarity. It is a sign that the Golden Flower is opening.

Furthermore, the whole body feels strong and firm so that it fears neither storm nor frost. Things by which other men are displeased, when I meet them, cannot cloud the brightness of the seed of the spirit. Yellow gold fills the house; the steps are white jade. Rotten and stinking things on Earth that come in contact with one breath of the true power will immediately live again. Red blood becomes milk. The fragile body of the flesh is sheer gold and diamonds. That is a sign that the Golden Flower is crystallized.

China

Ancient Treatise on Psychology

Stages of Yoga

Yama, or the death of desire; here the soul accepts the restraints of *ahimsa* and *Brahmacharya*, abandons all self-seeking, emancipates itself from all material interests and pursuits, and wishes well to all things.

Niyama, a faithful observance of certain preliminary rules for *Yoga*: cleanliness, content, purification, study, and piety.

Asana, posture; the aim here is to still all movement as well as all sensation; the best *asana* for this purpose is to place the right foot upon the left thigh and the left foot upon the right thigh, to cross the hands and grasp the two great toes, to bend the chin upon the chest, and direct the eyes to the tip of the nose.

Pranayama, or regulation of the breath: by these exercises a man may forget everything but breathing, and in this way clear his mind for the passive emptiness that must precede absorption; at the same time he may learn to live on a minimum of air, and may let himself, with impunity, be buried in the earth for many days.

Pratyahara, abstraction; now the mind controls all the senses, and withdraws itself from all sense objects.

Dharana, or concentration—the identification or filling of the mind and the senses with one idea or object to the exclusion of everything else. The fixation of any one object long enough will free the soul of all sensation, all specific thought, and all selfish desire; then the mind, abstracted from things, will be left free to feel the immaterial essence of reality.

Dhyana, or meditation: this is an almost hypnotic condition, resulting from *Dharana*; it may be produced, says Patanjali, by the persistent repetition of the sacred syllable *Om*. Finally, as the summit of *Yoga*, the ascetic arrives at

Samadhi, or trace contemplation: even the last thought now disappears from the mind; empty, the mind loses consciousness of itself as a separate being; it is merged with totality, and achieves a blissful and god-like comprehension of all things in One. No words can describe this condition to the uninitiate; no intellect or reasoning can find or formulate it; 'through *Yoga* must *Yoga* be known'.

India

Mind and Spirit

WHEN the mind and spirit are at one they can be held in unity. When a man concentrates upon the vital breath and brings it to perfect pliancy he can become as a little child. When he has purified the most mysterious channels of his perception he may become flawless. In loving the people and ruling the state, can he not go on without purpose of action? In opening and closing the nostrils, can he not do so like the brooding of a mother bird? While his intelligence penetrates in every direction he need not therefore display knowledge.

The Law gives birth and sustains all. Yet it does not claim them as its own. It works in all yet does not boast. It presides over all yet does not force them. This is called 'The Mysterious Quality of the Way'.

China

Lao Tzu

Concentration

IF, brothers, the disciple is living a life of virtue and is possessed of mastery over the senses and filled with clear consciousness, he seeks out a dwelling in a solitary place. He sits himself down with legs crossed, body erect, mind present and fixed. Far from impressions that allure the senses, but still reasoning and reflecting he enters into the First Ecstasy, which is full of the rapture and happiness born of concentration.

And, after the suppression of reasoning and reflecting the disciple attains the inward peace and *oneness* of mind that is born of concentration, he attains the Second Ecstasy.

And, after the suppression of rapture, the disciple dwells in equanimity and thus he enters the Third Ecstasy.

And, further, brothers, when the disciple has rejected pain and pleasure, then he enters into the neutral clear-minded state of the Fourth Ecstasy. This, brothers, is called right concentration.

Develop your concentration, brothers, for the monk who has concentration understands things according to their Reality. And what are these things? The arising and passing away of form, feeling, subjective differentiation, and consciousness.

Sayings of The Buddha

Supernatural Powers

IT is the mean-minded who covet supernatural powers, such as curing diseases, causing lawsuits to be won, and walking on the waters. Those who are pure Bhaktas do not want anything but the lotus-feet of the Lord.

Those who have a little of supernatural power, get reputation and social distinction. Many desire to pose as Gurus, that people may hold them in esteem, and they may get disciples and followers.

To play the part of a Guru is like embracing a courtesan's life!—Selling oneself for such paltry things as gold, social reputation and bodily enjoyment! It is a bad use made of the body, mind and soul which help us to the realization of God.

India

Sri Ramakrishna

Way of Peace

I IMPARTED as though withholding, and in three days for him this sublunary state ceased to exist. I withheld again, and in seven days the external world had ceased to be for him, and after nine days he became unconscious of his own existence and finally entered the state where there is no distinction between life and death, where dying does not destroy life and the prolongation of existence is not living. And in that state he is even in accord with his environment [i.e. the requirements of daily life]. The Law is tranquillity amidst disturbance, and disturbances lead to its perfection.

China

Chuang Tzu

God's Omnipresence

SANKARACHARYA said: O Lord, pardon my three sins: I have in contemplation clothed in form Thyself that hast no form; I have in praise described Thee who dost transcend all qualities; and in visiting shrines I have ignored Thine omnipresence.

The Tamil poetess Auvvai was once rebuked by a priest for irreverence, in stretching out her limbs towards an image of God: 'You say well, Sir,' she answered, 'yet if you will point out to me a direction where God is not, I will there stretch out my limbs.'

India

Prayer

FROM the Unreal, lead us to the Real!
From darkness, lead us to light!
From death, lead us to Immortality!
Reach us through and through ourself,
And evermore protect us—O Thou Terrible!
From ignorance of Thy sweet Compassionate Face.

India

Vedic Prayer

Pity

HEAVEN arms with pity those whom it would not see destroyed.

China

Lao Tzu

Hatred

HE abused me, he beat me, he defeated me, he robbed me—in those who harbour such thoughts hatred will never cease.

He abused me, he beat me, he defeated me, he robbed me—in those who do not harbour such thoughts hatred will cease.

For hatred does not cease by hatred at any time—this is an old rule.

India

Dhammapada

Beauty

A CERTAIN person, in your eyes, is like a snake; the same person, in the eyes of some other, is a picture of beauty; because in your mind there is the thought of his infidelity; and in the mind of his friend there is the thought of his belief.

Persia

Masnavi

A Small Thing

THOU thinkest thou art but a small thing whereas in thee is involved the whole UNIVERSE.

Persia

S. Gulshan-i-Raz

The Lotus

JUST, O King, as the lotus, though it is born in the water, and grows up in the water, yet remains undefiled by the water (for no water adheres to it); just so, O King, should the strenuous Bhikshu, earnest in effort, remain undefiled by the support that he receives, or by the following of disciples that he obtains, or by fame, or by honour, or by veneration, or by the abundance of the requisites that he enjoys. This, O King, is the first of the qualities of the lotus that he ought to have.

And again, O King, as the lotus remains lifted up far above the water; just so, O King, should the strenuous Bhikshu, earnest in effort, remain far above all worldly things. This, O King, is the second of the qualities of the lotus that he ought to have.

And again, O King, as the lotus trembles when blown upon by the slightest breeze; just so, O King, should the strenuous Bhikshu, earnest in effort, exercise self-control in respect of the least of the evil dispositions, perceiving the danger (in the least offence). This, O King, is the third of the qualities of the lotus he ought to have. For it was said, O King, by the Blessed One, the god over all gods: 'Seeing danger in the least offence, he takes upon himself, trains himself in, the precepts.'

As the lotus, O King, is untarnished by the water, so in Nirvana untarnished by any evil dispositions. This is the one quality of the lotus inherent in Nirvana.

India

Milindapanha

Worship (Puja)

THOU shalt rise at daybreak and after a ritual bath, clad in clean raiment, shalt sit on a new mat and concentrate thy thoughts as thou dost every day.

Take then clean and pure clay, without grit or insects, mix it with water and fashion of it a beautiful image of Ganesha, complete with all his members, his four hands holding an axe and all his appurtenances. Place the image on a pedestal, then wash thy hands and go seek water.

Gather round thee then all thou canst of the holy things of the rituals: the eight sorts of perfume, the rice, the red flowers, the odorous resins, one hundred and eight white and blue sprigs of the Durvâ herb, each with three, five or seven shoots, a clarified butter lamp and an oil lamp, all sorts of offerings pleasant to the taste, sweetmeats, pastries of milk and sugar, rice in small grains, cooked meats, camphor, betel nuts, aromatic powders, cashew nuts, cardamoms, cloves, saffron, mangoes, bread-fruit, grapes, bamboos, seasonable fruits, coconuts and offerings and gold that thou mayest give to the priests.

When thou hast gathered together all these things, sit down in a solitary place on dry grass or on the skin of a buck.

Then there should be made the different gestures, such as that of 'approach', which have been learnt from a Master. When thou pronouncest the secret mantras, the six centres of the body (heart, forehead, crown of the head, arms, eyes and palms of the hands) should be consecrated to the god.

The holy things and the offerings of the ritual must be purified also and the worshipper must concentrate his mind on the image of him who has the face of an elephant. He has but one tusk, his ears are like a winnower's fan, and he has four arms whose hands carry a lasso, a hook and things good to eat. Garlands of red flowers are round his neck.

He who grants the wishes of his faithful is served by Intelligence and by Success, who are his two wives. For it is he who gives man the intelligence and success that enable him to accomplish the four aims of life, that is to say virtue, prosperity, pleasure and final liberation.

India

Ganesha Purânâ

Precepts

BE religious, not bigoted; virtuous, not self-righteous; devout, not fanatical; gather wealth, not cruelly; enjoy, without elation; speak gently, not insincerely; be brave, without boasting; be generous, not wasteful; give, not indiscriminately; speak boldly, not harshly; make friends, not with the ignoble; fight, not with friends; seek information, not from the unreliable; serve your interest, without hurting others'; ask advice, not from the unwise; praise virtues, not your own; trust, but not the evil; punish, not

thoughtlessly; love and guard the spouse, without jealousy; be refined, but not supercilious; feed delicately, not unwholesomely; enjoy conjugal pleasure, not over-much; honour the worthy, not proudly; serve, without deceit; propitiate, without fawning; be clever, not out of season; be angry, not without strong cause; be gentle, not to the mischievous; worship Deity, without display.

India

Mahabharata

Waters

(ABLUTION, bathing in holy lakes, rivers, the sea, and water in which special sanctity is infused by the recitation of mantras, plays a prominent part in Hindu rites and conduct. In cosmogonic and mystic speculations, the Waters exercised great influence on the imagination of the Seers of the Vedas and Upanishads. The following verses are always recited when water is thus used for purification.)

O Waters! As you are the source of happiness, infuse strength into us, so that we have great and beautiful vision. That essence of yours which is most auspicious, make us share it here, O you who are like loving Mothers. Let us resort to you fully for that removal of evil, whereby you gratify us. Waters! You have verily created us!

India

Vedic Prayer

Water

THERE is nothing in the world so weak as water; yet its experience is such that it has no bounds, its depth such that it cannot be fathomed. In length it is without limit, in distance it has no shores; in its flows and ebbs, its increase and decrease, it is measureless. When it rises to Heaven, it produces rain and dew; when it falls upon the earth, it gives richness and moisture; there is no creature in the world to whom it does not impart life, and nothing that it does not bring to completion.

It holds all things in its wide embrace with perfect impartiality, its graciousness extends even to creeping things and tiny insects, without any expectation of reward. Its wealth is sufficient to supply the wants of the whole world, without fear of exhaustion; its virtue is bestowed upon the people at large, and yet there is no waste. Its flow is ever onward—ceaseless and unlimited; its subtlety such that it cannot be grasped in the hand. Strike it—you hurt it not; stab it—you cause no wound; cut it—you cannot sever it in twain; apply fire to it—it will not burn. Whether it runs deep or shallow, seen or unseen, taking different directions—flowing this way and that, without order or design—it can never be utterly dispersed. Its cutting power is such that it will work its way through stone and metal; its strength so great that the whole world is succoured by it. It floats lazily through the regions of formlessness, soaring and fluttering above the realms of obscurity; it worms its way backwards and forwards among valleys and watercourses, it seethes and overflows its bank in vast and desert wilds. Whether there be a superfluity of it, or a scarcity, the world is

ASIA THROUGH ASIAN EYES

supplied according to its requirements for receiving and for imparting moisture to created things, without respect to precedence in time. Wherefore there is nothing either generous or mean about it, for it flows and rushes with echoing reverberations throughout the vast expanse of Earth and Heaven.

China

Liu An (Mystical Prince of Hsai-Nan)

Sin

MEN are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones . . . the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave. Know the Truth and practise the Truth. The goal may be distant, but awake, arise, and stop not till the goal is reached.

India

Vivekananda

Sins

DO not talk of the wickedness of the world and all its sins. . . . The word is made weaker and weaker every day by such teachings. Men are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestations. Let positive, strong, helpful thoughts enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones.

India

Vivekananda

I and Mine

THIS 'I and mine' causes the whole misery. With the sense of possession comes selfishness, and selfishness brings on misery. Every act of selfishness or thought of selfishness makes us attached to something, and immediately we are made slaves. Each wave in the Chitta that says 'I and mine' immediately puts a chain round us and makes us slaves; and the more we say 'I and mine', the more slavery grows, the more misery increases. Therefore, Karma-Yoga tells us to enjoy the beauty of all the pictures in the world but not to identify ourselves with any of them.

India

Vivekananda

Sincerity

SINCERITY is the attitude of an awakened spirit that has been swept clean of the eight dusts and made free from evil fate. Your true self is spirit and this is sincerity itself.

Sincerity when it works naturally is truth. Truth, therefore, is the principle of your spirit. And since your spirit is a part of the Spirit of God, the principle of your spirit is the Principle of Heaven. Thus, the truth of the heart of sincerity is the Truth of God Himself, and sincerity which is revealed in truth is communion with God. 'Of all the thoughts and acts which come before me,' says God, 'if only there be a little sincerity, if only a bit of the Truth of Heaven, then quickly will I accept it, and quickly will I reward thee.' For sincerity and God are one and inseparable. . . .

Thus does God desire sincerity. And not until one prays with sincerity does prayer have power to prevail with God. Spiritual salvation is a blessing from God that is given only to sincerity.

Japan

My Religion

MY religion is like clouds dropping much rain; some of them, falling on pure, favourable soil, cause fresh grass to grow; some of them fall in hollows from which mankind is benefited, some fall on high lands from which benefit is not derived; then the two first are like the persons acquainted with the religion of God and instructing others; and the last like the person not regarding it nor accepting the right path.

The greatest enemies of God are those who are entered into Islam, and do acts of infidelity, and who, without cause, shed the blood of man.

When asked, 'What is Islam?' Muhammad said, 'Abstinence and Obedience to God.' Asked 'What is one of the most excellent virtues of Iman (Faith)?' he said, 'An amiable disposition.' 'Which is the most excellent Hijrah (Renunciation)?' He said, 'Abandoning that of which God disapproveth.'

'What is Islam?' someone asked. Muhammad said, 'Purity of speech and charity.'

Do you know what sappeth the foundations of Islam, and ruineth it? The errors of the learned destroy it, and the disputations of the hypocrite, and the orders of kings who have lost the road.

Men differ like mines of gold and silver: the good in ignorance are the good in Islam, once they have obtained the knowledge of religion.

Arabic

The Sayings of Muhammad

THOU thinkest that thou art a small body: thou knowest not that a universe greater than the physical world is contained in thee.

Arabic

ASIA THROUGH ASIAN EYES

HE who knows himself knows God.

Arabic

The Seven Valleys of Sufism

THE valley of search, or renunciation of earthly possessions and setting out on the pilgrimage.

The valley of love, or kindling with ardour for God the Beloved.

The valley of knowledge or illumination.

The valley of independence or detachment.

The valley of unity, or contemplation of the Divine Essence.

The valley of amazement, or torment at failure to achieve union.

The valley of the annihilation of self.

Ibn-al-Farid

WHATEVER is on the earth or in the heavens has been made subject to man.

Arabic

The Koran

II

Arts: Dance, Painting, Music, Sculpture

23856

The Ideal Dancer

HER eyes are large and lustrous; her face makes the autumn pale with envy; her arms slope away gracefully from her shoulders; her toes are finely moulded and prominent; she is in short the brightest creation of a divine Artist, in the golden hours of his imagination.

Her motions are free and flowing; her hands and feet keep time most accurately; her action is light, easy and natural; she expresses the unspoken workings of her heart through her limbs that seem to have the sentiments imprinted upon them, as it were. She loses herself in the character and its emotions. She represents them so skilfully as to deceive us into the conviction that she pours out her own heart and its workings. The beholders are, for the time, taken out of themselves and live and move and feel with her and follow her joys and griefs, her hopes and aspirations, her despair and darkness.

India

Malavikāgnimitrā

The Dancer

I HEARD how, to the beat of some quick tune,
There rose and danced a Damsel like the moon,
Flower-mouthed and Pāri-faced; and all around her
Neck-stretching Lovers gathered close; but, soon

A flickering lamp-flame caught her skirt, and set
Fire to the flying gauze. Fear did beget
Trouble in that light heart! She cried amain.
Quoth one among her worshippers, 'Why fret,

Tulip of Love? Th' extinguished fire hath burned
Only one leaf of thee; but I am turned
To ashes—leaf and stalk, and flower and root—
By lamp-flash of thine eyes!'—'Ah, Soul concerned

Solely with self!'—she answered, laughing low,
'If thou wert Lover thou hadst not said so.
Who speaks of the Belov'd's woe as not his
Speaks infidelity, true Lovers know!'

Persia

Sadi

Erotic Symbols

IN an anthropocentric European view of life, the nude human form has always seemed to be peculiarly significant, but in Asia, where human life has been thought of as differing from that of other creatures, or even from that of the 'inanimate' creation, only in degree, not in kind, this has never been the case.

On the other hand in India the conditions of human love from the first meeting of the eyes to ultimate self-oblivion have seemed spiritually significant, and there has always been a free and direct use of sexual imagery in religious symbolism. Physical union has seemed to present a self-evident image of spiritual unity; at the same time operative forces, as in modern scientific method, are conceived as male and female—positive and negative. It was therefore natural enough that later Vaishnava mysticism speaking always of devotion (*bhakti*) should do so in the same terms; the true and timeless relation of the soul to God could now only be expressed in impassioned epithalamia celebrating the nuptials of Râdhâ and Krishna, milkmaid and herdsman, earthly bride and heavenly bridegroom. So there came into being songs and dances in which at one and the same time sensuality has spiritual significance and spirituality physical substance, and painting that depicts a transfigured world where all men are heroic, all women beautiful and passionate and shy.

India

Ananda Coomaraswamy

Music

ALL music has its rise in the heart of man. The stirrings of the heart are caused by external things. When the heart is moved it finds expression through the voice. Sound calls to sound, and variety results. A variety of sounds artfully combined are called musical notes. When these notes are produced in a manner pleasing to the ear . . . we call it music.

The rites serve to direct the peoples' will; music to harmonize their voices; government to unify their conduct; punishment to prevent them from creating disturbances.

Music reflects the harmony which exists between Heaven and Earth . . . its purpose is the fulfilling of the five social relationships, [viz], prince and minister; father and son; husband and wife; elder and younger brother; friend and friend.

In music the sages found pleasure, and saw that it could be used to make the hearts of the people good. Because of the deep influence which it exerts on a man, and the change which it produces in manners and customs, the ancient kings made it one of the subjects of instruction.

Music is joy itself . . . it is the very flowering of virtue.

China

Li Chi

THE ARTS

Musical Notes

THERE are two effects one seen and one unseen. Svaras (notes) when thrown here and there without order cannot produce any results. Therefore, to realize all results, seen and unseen, we shall define grama (scale) first.

India

Sangita Ratnakara

Art of Calligraphy

EVERY horizontal stroke is like a mass of clouds in battle formation, every hook like a bent bow of the greatest strength, every dot like a falling rock from a high peak, every turning of the stroke like a brass hook, every drawn-out line like a dry vine of great old age, and every swift and free stroke like a runner on his start.

China

Wang Hsichih

On Writing

IN the writing of those who are skilful in giving strength of stroke, the characters are 'bony'; in the writing of those who are not skilful in giving strength of strokes, the characters are 'fleshy'. Writing that has a great deal of bone and very little meat is called 'sinewy writing', and writing that is full of flesh and weak bones is called 'piggy writing'. A writing that is powerful and sinewy is divine; a writing that has neither power nor sinews is like an invalid.

China

Madame Wei (Aunt of Wang Hsichih)

Art

AN artisan who was making arrows was so completely plunged in his work that he never noticed that the royal procession was passing by him with a great din; so he whose thought is totally immersed in the contemplation of the Divine perceives nothing else, neither within himself nor outside.

India

Bhāgavata Purāna

The Artist

THE artist must gain knowledge of the likeness of the gods exclusively by mental concentration. Spiritual vision is the best, indeed the true model for him. It is on the basis of this vision, and not on that of visible objects perceived by the senses, that he

should work. The artist must strive to paint divine beings. Merely to reproduce human bodies is bad and even irreligious. It is preferable to represent a divine being, even though it be ugly, than the most beautiful of mere human forms.

It is through meditating with love on the nature of the divinity he wants to represent that the sculptor is enabled to make the images of the temple. To carry out successfully this form of yoga, he must first decide on the general proportions in accordance with the teachings of the traditional books.

There exists no form of concentration more absolute than that by which images are created; direct vision of a tangible object never allows of such an intensity.

India

Shukrâchârya

Philosophy of Art

IN order that the form of an image may be brought fully and clearly before the mind, the image maker should meditate; and his success will be in proportion to his meditation. No other way—not indeed seeing the object itself—will achieve his purpose.

India

Sukracharaya's Sukranitisura

Calligraphy

THE development in man of writing, from potentiality to actuality, occurs only through teaching; its excellence is conditioned by the degree of social life and civilization attained by the city, the amenities of life enjoyed in it, and its demand for a more perfect script. For writing is a craft, and like all other crafts is conditioned by society.

Arabic

On the Standard of Beauty

IF a man sleeps in a damp place, he gets lumbago and may die. But what about an eel? And living up a tree is frightening and tiring to the nerves. But what about monkeys? What habitat can be said to be 'absolutely' 'right'? Then men eat flesh, deer eat grass, centipedes enjoy small worms, owls and crows delight in mice. Whose is the 'right' taste, 'absolutely'? Monkeys mate with apes, bucks with does, eels consort with fishes, while men admire great beauties such as Mao Chhiang and Li Chi. Yet at the sight of these women the fish plunged deep into the water, birds flew from them aloft, and deer sped away. Who shall say what is the 'right' standard of beauty? In

my opinion, the doctrines of benevolence and righteousness and the paths of right and wrong are inextricably confused. How could I discriminate among them?

China

Landscape Painting

LANDSCAPES exist in material substance and soar into the realm of the spirit. . . . Taoists travelled among the mountains. . . . Such sojourning has often been called finding pleasure in mountains and water by the virtuous and wise. The virtuous man follows the Way (Tao) by spiritual instinct, the wise man takes this same approach. But the lovers of landscapes are led into the Way by a sense of form. The virtuous man also takes pleasure in this. Then, are not the pleasures of the virtuous and wise similar to those of the lovers of landscape? . . .

Having no access to the landscape, the lover of forest and stream, the friend of mist and haze, enjoys them only in his dreams. How delightful then to have a landscape painted by a skilled hand! Without leaving the room, at once, he finds himself among the streams and ravines; the cries of the birds and monkeys are faintly audible to his senses; light on the hills and reflections on the water, glittering, dazzle his eyes. Does not such a scene satisfy his mind and captivate his heart? That is why the world values the true significance of the painting of mountains. If this is not recognized, and the landscapes are roughly and carelessly approached, then is it not like spoiling a magnificent view and polluting the pure wind?

China

Kuo Hsi

Dance of Shiva

THE story is given in the Koyil Puranam, and is familiar to all Saivites. Siva appeared in disguise amongst a congregation of ten thousand sages, and in the course of disputation, confuted them and so angered them thereby, that they endeavoured by incantations to destroy Him. A fierce tiger was created in sacrificial flames, and rushed upon Him, but smiling gently, He seized it with His sacred hands, and with the nail of His little finger stripped off its skin, which He wrapped about Himself as if it had been a silken cloth. Undiscouraged by failure, the sages renewed their offerings, and there was produced a monstrous serpent, which He seized and wreathed about His neck. Then He began to dance; but there rushed upon Him a last monster in the shape of a hideous malignant dwarf. Upon him the God pressed the tip of His foot, and broke the creature's back, so that it writhed upon the ground; and so, His last foe prostrate, Siva resumed the dance of which the gods were witnesses. One interpretation of this legend explains that He wraps about Him as a garment, the tiger fury of human passion; the guile and malice of mankind He wears as a necklace, and beneath

His feet is for ever crushed the embodiment of evil. More characteristic of Indian thought is the symbolism, in terms of the marvellous grace and rhythm of Indian dancing, the effortless ease with which the God in His grace supports the cosmos; it is His sport. The five acts of creation, preservation, destruction, embodiment and gracious release are His ceaseless mystic dance. In sacred Tillai, the 'New Jerusalem', the dance shall be revealed; and Tillai is the very centre of the Universe, that is, His dance is within the cosmos and the soul.

India

Ananda Coomaraswamy

Notes on Brushwork

As you like to paint clouds, forests, and landscapes, it is necessary for you to understand the origin of every phenomenon. Every tree grows according to its natural disposition. Pine trees may grow bent and crooked, but by nature they are never too crooked. They are sometimes densely and sometimes rather sparsely placed; they are neither green nor blue. They are upright from the beginning. Even as saplings their soul is not lowly, but their form is noble and solitary. Their branches may bend down and lie low, but they turn in an opposite direction and do not drop to the ground. Indeed, the pine trees in the forests are like the moral character of virtuous men, which is like the breeze. To paint them as soaring or coiling dragons with their branches and needles in confusion, therefore, is not at all in harmony with the spirit and rhythm of the pines.

China

Sakanishi

Canons of Art

ANIMALS IN DECORATIVE ART

THE neigh of a horse is like the sound of a storm, his eye like the lotus, he is swift as the wind, as stately as a lion, and his gait is the gait of a dancer.

The lion has eyes like those of a hare, a fierce aspect, soft hair long on his chest and under his shoulders, his back is plump like a sheep's, his body is that of a blooded horse, his gait is stately, and his tail long.

India

Sariputra

LION IN DECORATIVE ART

WITH a form like that of a tiger, and with a colour tawny or sometimes blue, the lion is like the Muku-inu, a shaggy dog. He has a huge head, hard as bronze, a long tail, forehead firm as iron, hooked fangs, eyes like bended bows, and raised ears; his eyes flash like lightning, and his roar is like thunder.

China

THE ARTS

IF the measurements be out by even half an inch, the result will be loss of wealth, or death.

India

Sariputra

ONE who knows amiss his craft . . . after his death will fall into hell and suffer.

India

Mayamataya

IDEAL OF BEAUTY: RESTRAINT AND REPRESENTATION

THE hands and feet should be without veins. The (bones of) the wrist and ankle should not be shown.

India

Sukracarya

AN image whose limbs are made in accordance with the rules laid down in the sastras is beautiful. Some, however, deem that which pleases the fancy to be beautiful; but proportions that differ from those given in the sastras cannot delight the cultured.

India

Sukracarya

THE AIM OF INDIAN ART

IT is always commendable for the artist to draw the images of gods. To make human figures is wrong, or even unholy. Even a misshapen image of God is always better than an image of man, however beautiful.

India

Sukracarya

FORM, sound, taste, smell, touch, these intoxicate beings; cut off the yearning which is inherent in them.

India

Dhammika Sutta

Those Who do not Appreciate Music

THE man who cannot appreciate music and literature is exactly like the lower animals, even though he may not possess horns and a tail: though he eat not grass he yet lives a life precisely like that of that kind.

India

The Satakas of Bhartrihari

Jade

THAT the Chinese as a people are great lovers of jade is too well known to require affirmation. I myself have seen a man wearing more than half a dozen odd pieces round his waist, and he does not seem to experience any discomfort even when he

goes to bed with them. One may therefore be tempted to ask what makes the Chinese so fond of jade. 'Superstition,' some would utter; possibly because they have been told that jade has the power of driving evil spirits away. Such a crude explanation is no more correct than saying that the study of the Bible is merely to keep the devil at a distance. Jade is historically associated with virtue, and for that reason valued above other precious stones. In the philosophic work of Hsun Tze whose name has been mentioned more than once, there is a dialogue between Confucius and a disciple about jades. The Master was asked whether the reason that the virtuous man valued pure jade more than jade-like stones was because the former was rare, while the latter were plentiful. To this the Master answered: 'Certainly not. A virtuous man does not lower the value of things, merely because they are plentiful. Jade is compared by the virtuous man to virtue: it is so pure and refined in nature and so rich and exquisite in composition that it is compared to perfect virtue. Hence the saying:

There may be glittering transparency in a jade-like stone, but it has not the purity that is in jade.

That is why it is said in the *Book of Odes*:

The man of virtue to the inward mind
Like precious jade is purity refined.

China

Cheng Tien-Hsi

The Old Man Mad with Painting

FROM my sixth year onwards a peculiar mania for drawing all sorts of things took possession of me. At my fiftieth year I had published quite a number of works of every possible description, but none were to my satisfaction. Real work began with me only in my seventieth year. Now at seventy-five the real appreciation of nature awakens within me. I therefore hope that at eighty I may have arrived at a certain power of intuition which will develop further to my ninetieth year, so that at the age of a hundred I can probably assert that my intuition is thoroughly artistic. And should it be granted to me to live a hundred and ten years, I hope that a vital and true comprehension of nature may radiate from every one of my lines and dots. . . . I invite those who are going to live as long as I to convince themselves whether I shall keep my word. Written at the age of seventy-five years by me, formerly Hokusai, now called the Old Man Mad with Painting.

Japan

Music

IN this Universe, there is no form of knowledge which is not perceived through sound; knowledge is pierced through by sound; all this Universe is but the result of sound.

India

Vakya Padiya

UTTERANCE (Vak) brought forth all the Universe. He (God) pronounced 'Bhu' and the Earth was born. From the sound of B has that supreme Divinity made all things.

India

Manusmṛti

Painting

THE highest spirit and beauty can never be seized with the implements of painting. . . . I now know my own rules and do not trifle and follow in the dust of others. Every time I sit down in the empty hall with a peaceful mind looking in silence at the picture, the idea rises again—but this cannot be explained in words. How do I dare turn my back on my predecessors? But how can I help remaining outside the tradition established by them? It is common to find pleasure in that which is alike to oneself and not to rejoice in that which is different. I kept the picture in my home and someone who happened to see it thought that it was contrary to every kind of style. Much surprised he asked me who my master was? To which I answered: I learned from my heart, my heart learned from my eye and my eye from the Hua Mountains.

China

Chiang Yec

Origin and Development of Painting

PAINTING promotes culture and strengthens the principles of right conduct; it penetrates completely all the aspects of the universal spirit (exhausts the divine transformations). It fathoms the subtle and the abstruse, serving thus the same purpose as the Six Classics, and it revolves with the four seasons. It originated from Nature and not from any decrees or works of men.

When the sage-kings of antiquity received the orders of Heaven and responded to the call, the characters on the tortoise appeared and gave them spiritual power and the picture on the dragon, which also offered precious qualities.¹ From the time of Yu Chao and Sui Jên these happy omens always appeared (at the beginning of every reign). The records about them shone brilliantly; they were transmitted on slabs of jade and tablets of gold.

China

Chang Yen-yüan

The Six Principles of Painting

HSIEH HO of old said: In painting there are Six Principles (manners). The first is called: Spirit-resonance, life-movement; the second is called: Bone-manner (structural)

¹ This statement may also be referred to the inscribed tortoise shells used in the Shang period for divination and excavated at An-yang in Honan.

use of the brush; the third is called: Conform with the objects in giving their shapes; the fourth is called: According to the species apply the colours; the fifth is called: Plan and design, place and position; the sixth is called: Transmit models by drawing.

Few painters since olden times have combined all (these principles). I, Yen-yüan, will now discuss them. Some of the ancient painters knew how to transmit the likeness of shapes without regard to structure and spirit (vitality), but the art of painting should be sought for beyond the outward likeness. This is, however, difficult to explain to common people. Paintings of the present time may possess outward likeness but the resonance of the spirit does not become manifest in them. If the spirit-resonance is sought for, the outward likeness will be obtained at the same time.

The representation of objects requires likeness of the shapes but the shapes must all have structure (bone) and life (spirit). Structure, life (spirit) and outward likeness all originate in the directing idea and are expressed by the use of the brush. Therefore, those who are skilful in painting are also good in calligraphy.

As in ancient times the palace ladies had very thin fingers and narrow waists, and the horses had pointed muzzles and slender bodies, and the old pavilions rose on very high terraces, and the clothes of the people were wide and trailing, consequently the pictures of ancient times have not only a different appearance (from ours) but their ideas are strange and the shapes (of their objects) are quite out of the common.

As for terraces and pavilions, trees and stones, carriages and utensils, they do not need to be represented with life-movement, they can also be properly rendered without spirit-resonance, they simply require to be correctly represented from the front and the back.

China

Chang Yen-yüan

The Court of Love

THE YOUNG MAN:

I ask for news of you,
Oh young and lovely girl,
So lovely one could believe
Pra In (Indra) created you.
How are your parents,
And all your family?
Your harvests must be fine,
And food in your home plentiful?

THE YOUNG GIRL:

The midge lives as it may,
From Nature's bounteous store,
But how can the white elephant
Be concerned about the bamboo tuft?

THE ARTS

THE YOUNG MAN:

Oh fair young girl,
Great are my merits
Which have made me know you,
You whom I love already as my eyes.
For already my heart thinks only of you.
Forgive me now at once,
I put my life in your hands;
Do with me what you will,
Like a slave shall I be your servant,
Without protest, just as the feet
Obey the master who commands them.

THE YOUNG GIRL:

Oh, the flatterer and simulator!
Feign not to fall
On an unslippery floor:
You love another,
Do not say 'tis me!

THE YOUNG MAN:

O fair young girl,
Fish in the river and crabs in the field,
Fowls and ducks in the poultry-yard,
You care for all, give food to all;
Why then with me
Do you show yourself cruel!

The conversation, whether sung or not, goes on in this way, punctuated by the joyous cries and clamour of their companions in good fortune. No one is in a hurry. Each dips into the repertory to fish up a flowery phrase, whilst his girl-companion, attentive or mistrustful, keeps the flickering flame of the torch alive. It sometimes happens that the young girls are at a loss, and then some old aunt or 'dowager', from where they are seated behind, helps her out and saves the situation. They quote on these occasions the great poem of Sine Xay or the incomparable love-poem of the Som Thi Khut (All my Thoughts), or the Sout Thi Ao (The Object of my Desire). Ah! if youth but knew, if age but could! . . .

Laos

Art of the Actor

ART is something which lies in the slender margin between the real and the unreal. Of course it seems desirable, in view of the current taste for realism, to have the

retainer in the play copy the gestures and speech of a real retainer, but in that case should a real retainer of a *daimyo* put rouge and powder on his face like an actor? Or, would it prove entertaining if an actor, on the grounds that real retainers do not make up their faces, were to appear on the stage and perform, with his beard growing wild and his head shaven? This is what I mean by the slender margin between the real and the unreal. It is unreal, and yet it is not unreal; it is real, and yet it is not real. Entertainment lies between the two.

In this connection, there is the story of a certain court lady who had a lover. The two loved each other very passionately, but the lady lived deep inside the women's palace, and the man could not visit her quarters. She could see him therefore only very rarely, from between the cracks of her screen of state at the court. She longed for him so desperately that she had a wooden image carved of the man. Its appearance was not like that of any ordinary doll, but did not differ in any particle from the man. It goes without saying that the colour of his complexion was perfectly rendered; even the pores of his skin were delineated. The openings in his ears and nostrils were fashioned, and there was no discrepancy even in the number of teeth in the mouth. Since it was made with the man posing beside it, the only difference between the man and this doll was the presence in one, and the absence in the other, of a soul. However, when the lady drew the doll close to her and looked at it, the exactness of the reproduction of the living man chilled her, and she felt unpleasant and rather frightened. Court lady that she was, her love was also chilled, and as she found it distressing to have the doll by her side, she soon threw it away.

In view of this we can see that if one makes an exact copy of a living being, even if it happened to be Yang Kuei-fei, one will become disgusted with it. Thus, if when one paints an image or carves it of wood there are, in the name of artistic licence, some stylized parts in a work otherwise resembling the real form; this is, after all, what people love in art. The same is true of literary composition. While bearing resemblance to the original, it should have stylization; this makes it art, and is what delights men's minds. . . .

Japan

Chikamatsu

The Art of the Nō

SOMETIMES spectators of the *Nō* say that the moments of 'no action' are the most enjoyable. This is one of the actor's secret arts. Dancing and singing, movements on the stage, and the different types of miming, are all acts performed by the body. Moments of 'no action' occur in between. When we examine why such moments without action are enjoyable, we find that it is due to the underlying spiritual strength of the actor which unremittingly holds the attention. He does not relax the tension when the dancing or singing comes to an end or at intervals between the dialogue and the different types of miming, but maintains an unwavering inner strength. This feeling of inner strength will faintly reveal itself and bring enjoyment. However, it is

undesirable for the actor to permit this inner strength to become obvious to the audience. If it is obvious, it becomes an act, and is no longer 'no action'. The actions before and after an interval of 'no action' must be linked by entering the state of mindlessness in which the actor conceals even from himself his own intent. The ability to move audiences depends, thus, on linking all the artistic powers with one mind.

Life and death, past and present—
 Marionettes on a toy stage.
 When the strings are broken,
 Behold the broken pieces!

This is a metaphor describing human life as it transmigrates between life and death. Marionettes on a stage appear to move in various ways, but in fact it is not they who really move—they are manipulated by strings. When these strings are broken, the marionettes fall and are dashed to pieces. In the art of the Nō too, the different types of miming are artificial things. What holds the parts together is the mind. This mind must not be disclosed to the audience. If it is seen, it is just as if a marionette's strings were visible. The mind must be made the strings which hold together all the powers of the art. If this is done the actor's talent will endure. This effort must not be confined to the times when the actor is appearing on the stage: day or night, wherever he may be, whatever he may be doing, he should not forget it, but should make it his constant guide, uniting all his powers. If he persistently strives to perfect this, his talent will steadily grow. This article is the most secret of the secret teachings.

Japan

Seami Motokiyo

Jewellery

TAKE Indian jewellery as another illustration of idealism in decorative art. The traditional forms have distinctive names, just as a 'curb bracelet' or a 'gipsy ring' may be spoken of in England. In India the names are usually those of special flowers or fruits, or generic terms for flowers or seeds, as 'rui-flower thread', 'coconut-flower garland', 'petal garland', 'string of millet grains', 'ear-flower', 'hair-flower'. These names are reminiscent of the garlands of real flowers, and the flowers in the hair, that play so important a part in Indian festal dress. These, with the flowers and fruits worn as talismans or as religious symbols, are the prototypes of the flower forms of Indian jewellery, which thus, like all other Indian art, reflects the thought, the life and the history of the people by and for whom it is so beautiful made.

India

Ananda Coomaraswamy



III

*Language and Literature:
Poetry, Drama, Folk Tales*

What is Drama?

IN it (nāṭya) there is no exclusive representation of you or of the gods; for drama is a representation of the state (bhāvānukirtana) of the three worlds.

In it sometimes there is reference to duty, sometimes to game, sometimes to money, sometimes to peace, and sometimes laughter is found in it, sometimes fight, sometimes love-making and sometimes killing of people.

This teaches duty to those bent on doing their duty, love to those who are eager for its fulfilment, and it chastises those who are ill-bred or unruly, promotes self-restraint, in those who are disciplined, gives courage to cowards, energy to heroic persons, enlightens men of poor intellect and gives wisdom to the learned.

This gives diversion to kings, and firmness (of mind) to persons afflicted with sorrow, and (hints of acquiring) money to those who are for earning it, and it brings composure to persons agitated in mind.

The drama as I have devised it, is a mimicry of actions and conducts of people, which is rich in various emotions, and which depicts different situations. This will relate to actions of men good, bad and indifferent, and will give courage, amusement and happiness as well as counsel to them all.

The drama will thus be instructive to all, through actions and States (bhāva) depicted in it, and through Sentiments arising out of it.

It will (also) give relief to unlucky persons who are afflicted with sorrow and grief or (over)-work, and will be conducive to observance of duty (dharma) as well as to fame, long life, intellect and general good, and will educate people.

There is no wise maxim, no learning, no art or craft, no device, no action that is not found in the drama (nāṭya).

Hence I have devised the drama in which meet all the departments of knowledge, different arts and various actions. So (O Daityas) you should not have any anger towards the gods; for a mimicry of the world with its Seven Divisions (sapta dvīpa) has been made a rule of, in the drama.

Stories taken out of Vedic works as well as Semi-historical Tales (itihāsa) (so embellished that they are) capable of giving pleasure, is called drama (nāṭya).

A mimicry of the exploits of gods, Asuras, kings as well as house-holders in this world, is called drama.

And when human nature with its joys and sorrows, is depicted by means of Representation through Gestures, and the like (i.e. Words, Costume and Temperament or sattva) it is called drama.

India

The Nāṭyasāstra

What is Drama?

BRAHMĀ explains to the Dānavas:

This play is not merely for your pleasure of the pleasure of the Devas, but exhibits mood (bhāva) for all the Three Worlds. I made this play as following the movement of the world, whether in work or play, profit, peace, laughter, battle, lust, or slaughter; yielding the fruit of righteousness to those who follow the moral law, pleasure to those who follow lust, a restraint for the unruly, a discipline for the followers of a rule, creating vigour in the impotent, zeal in warriors, wisdom in the ignorant, learning in scholars, affording sport to kings, endurance to the sorrow-smitten, profit to those who seek advantage, courage to the broken-willed; replete with the diverse moods (bhāvas), informed with the varying passions of the soul, linked to the deeds of all mankind, the best, the middling, and the low, affording excellent counsel, pastime, weal and all else.

This drama shall be the source of all counsel in matters of flavour (rasa), mood (bhāva), and every rite; it shall serve as a timely resting-place for those who are grieved, weary, unhappy, or engaged in an arduous discipline; bestowing righteousness, renown, long life, fortune, increase of reason; affording counsel to the world. That which is not to be found herein is not knowledge, nor craft, nor wisdom, nor any art, nor deeds, nor Union (yoga).

I made this drama according to the Seven Lands, and so you should not feel resentment towards the Immortals. The drama is to be understood as witnessing the deeds of Gods and Titans, kings of the sphere, and Brahma-prophets. Drama is that which accords with the nature (svabhāva) of the world, with its weal and woe, and it consists in movements of the body and other arts of expressive gesture (abhinaya). The theatre is such as to afford a means of entertainment in the world, and a place of audience for the Vedas, for philosophy, for history and other matters.

He adds that no performance should be begun without fulfilling the Office of the Stage (ranga-pūjā), and that those who neglect this ritual will be ruined.

Note: The dramatic scriptures of India were framed by Brahmā at the request of the lesser gods, at the very beginning of the Treta Yuga, the last æon before the present.

India

Abhinaya Darpana

How to be a Poet

IF you are a poet, see to it that your verses are, within limits, easy of comprehension, and guard against making your utterances too profound. There may be subjects familiar to you but not to other people, who will need a commentary; these subjects are to be avoided, because poetry is composed for the benefit of the general public and not for oneself alone. Never be content merely with metre and rhyme; compose no verse which is lacking in craftsmanship and artifice; verse unadorned is displeasing, therefore let your poetry have art and movement.

Whether in poetry, instrumental-music or singing there should always be present a tremolo to give true pleasure, or else some artifice of the kind permitted by the rules of verse. Examples of these are [the figures and metres] known as, paraonomasia [punning], parallelism, antithesis, balance, simile, metaphor, duplication, refrain, pairing, coupling, equipoise, quotation, allusion, concatenation, rhymed prose, equalization, acrostic, composition of words in which the Arabic letters are all joined by ligatures, or in which some remain unjoined, (?) unshackling, the ornate poem, the 'ingenious' two-rhymed poem, the *rajaz*, *mutaqārib* and anagram.

If you wish your verse to be endowed with distinction and possessed of permanence, let it have plenty of metaphor in it drawn from what is possible [in nature], using it even in your panegyrics. If you compose odes and lyrics, let them be light and delicate, with rhymes that are familiar, and avoid tasteless unfamiliar Arabisms. Your love-songs should be apposite, your verses witty and your similes pleasant, in order that they shall appeal to men of all kinds. Make no verses that are no more than clumsy exercises in prosody; only men of an inferior talent, men incapable of sweet words and witty ideas, will cling slavishly to prosody and heavy metres. Yet if there is a demand for the other kind of verse compose it; excuses will be found for you.

Make yourself familiar with the science of prosody and learn the art of versification, the forms of address [to patrons] and the criteria for judging verse, so that if ever a dispute arises or someone displays his rivalry with you or you are put to the test, you shall not fall short. Further, you must know the seventeen metres which occur in the Persian system of prosody and also the metres of the Arabs. Make yourself fully acquainted with them all.

Persia

Kai Kā'ūs Ibn Iskander

Love Song

WHEN my mistress looks forth from her window, her eyes sparkling like a star, its brilliant rays glancing and glittering, her elder brother (i.e. lover) cannot support its lustre.

Like a red mango is the hue of her cheek, becoming her tapering neck, traversed with shadows whenever she swallows.

Her features are those of a shadow figure—her forehead like the new moon at its first appearing; her eyebrows so fair I could devour her.

Long has she been chosen to be my mistress—wearing a ring with gems of Sailan—her long nails shining like lightning; transparent as a string of pearls.

Her waist is slender, and extremely elegant; her neck turned like a polished statue.

Eloquent is the enunciation of her words. Her parting words are like the crimson red-wood.

Not by dress, but by herself is she adorned. Black are her teeth, stained with Baja powder. Graceful, slender, appearing like a queen.

Her locks are adorned with Saraja flowers; her features beautiful, with no defect of symmetry.

My soul is often fluttering, ready to depart, glancing eagerly forth from my eyes and quite unable to return to its station.

Malaya

Love Song

LET a thousand countries be travelled, another like you, my love, will not be found.
 Your face is as the moon; your forehead is alabaster.
 The hair on your temples resembles a string of coins.
 Your eyebrows are the leaf of the Imba.
 Your soft eyelashes look upwards.
 Your long jet hair falls undulating.
 Your eyes, sharp-angled, are becoming; your cheek is a section of the Durien; your mouth the fissure of a ripe mangostin; your slender nose is beautiful.
 The lock behind your cheek is as the blossom of the Turi tree.
 Your chin is as the angle of an adze, with its handle.
 Your neck bends like the tendril of a weeper.
 Your wide bosom is becoming; your breasts are as the ivory coconut, leaving nothing to desire.
 The breasts of my princess are like two young coconuts, bound in a vest of red, full and smooth, intoxicating to madness. Her shoulders are polished and slender; her arms are like an unstrung bow; her waist is as if it would break by an effort.
 The tips of her fingers are as thorns, her nails long and becoming; her legs are shaped as the flower of the Pudac; the soles of her feet are arched.
 My fair one looks as if she would perish at the breath of love.
 Were all her perfections to be enumerated, how little room, how much to write. A year's search will not produce her equal.

Indonesia

Water

WATER is a living thing, hence its form is deep and quiet, or soft and smooth, or broad and ocean-like or thick like flesh, or circling like wings, or jetting and slender, rapid and violent like an arrow, rich as a fountain upon the sky or running down into the earth where fishermen lie at ease. Grass and trees on the river banks look joyous, and are like beautiful ladies under veils of mists and cloud, or sometimes bright and gleaming as the sun shines down the valley. Such are the living aspects of water.

China

Kuo Hsi

A Fable

ONCE upon a time there lived in a small village a very old man and his equally old wife. Now whilst the former was extremely kind and good-natured, the latter was

known for miles around for her greed, unkindness and detestable nature. They had no children, and the good old man kept a pet sparrow which he cared for and fed regularly like he would have treated a child.

One morning, however, the old woman had to be very busy washing some linen and having prepared beforehand the 'nori',¹ had placed this on one side. What was her surprise, when ready to use it, to find the bowl containing it quite empty. Turning around, she cried out: 'Who has taken my "nori"?'

From a little way off she heard the little sparrow reply:

'Madam, what are you looking for?'

'Someone has taken my "nori". I cannot believe it.'

'Your "nori"? But I have eaten it.'

'You have eaten it. But what do you mean?'

'Alas, I realize I made a mistake and it is because you put your mixture in the bowl where I usually find my food. I ate it because I thought it was something specially prepared for me. Please forgive a poor, ignorant little sparrow for making such a silly mistake.'

But the heartless old woman, mad with rage and who detested the sparrow, refused to listen to any explanation, and set the bird free after cutting its tongue.

When the end of the day came and the old man returned, he immediately looked around everywhere for his little pet.

'Where is my sparrow?' he asked of his wife, whereupon the woman eagerly related the unfortunate incident of the morning, making much of the sparrow's supposed greed to justify her heartless act.

'Oh, my poor sparrow,' moaned the old man. 'How could you be so cruel to a little bird whose only crime was to eat by mistake some of your "nori". How shameful to treat an innocent creature like that for such a trifling offence.'

The next day, the old man feeling sad and lonely, wandered around his house like a lost soul. At last, unable to bear it any longer, he decided to go off in search of his sparrow. He walked very far along rough roads and through the forest calling always: 'Little sparrow with the cut tongue, where are you?' He reached at last a thick bamboo wood and it was here that he came upon his lost pet. At the sound of the old man's voice the bird hopped towards his master as fast as its little legs would carry him. Overwhelmed to see him, he thanked him as well as he could for all the good care and kindness he had always received from him and especially for coming so far to look for him.

The first greetings over, the bird took his old master to the little house where his family lived. Here, the welcome was tremendous, each member of the family trying to outdo the other in preparing for the visitor a delicious meal. Everybody contributed towards making it a wonderful feast in his honour, and finally as something very special, they improvised a dance, which to this day is still known as 'The Dance of the Sparrows'.

The old man was overcome with so much merrymaking in his honour and declared

¹ Gruel made of boiled rice used for starch.

that never in his life before had he laughed or enjoyed himself so much. He assured them all that such kindness made him feel years younger. Nevertheless as the day drew to an end and the sun sank in the west, he asked to be allowed to take his leave of them all.

'Will you honour our house by staying the night?' asked the sparrow. We should be so pleased. Our house is modest, we know, but we offer you this with all our heart.'

'No, thank you, my dear sparrows,' replied the old man. 'It is already late and I must return home, but I promise to visit you again one day.'

'To leave us so quickly hurts us,' said the sparrows, 'but we shall allow you to do so if you will remember your promise faithfully. Please allow us to offer you a souvenir of your visit.'

As the old man rose to prepare to leave, the little sparrow got busy and soon returned carrying two 'tsouzoura'¹ which he placed in front of him saying: 'Of these two tsouzoura, one is heavy and the other is lighter. Which one do you prefer?'

'I shall take the lighter one,' said the old man. 'I am old and the lighter one will be easier for me to carry.' And off he went happy and delighted with his visit carrying his present from the sparrows.

The old woman, however, who had become gradually more and more angry as the day went by, gave way to her wrath as soon as she saw him arriving, and while he was still some way off, screamed: 'Where have you been and what have you been doing all this time? Long ago the dinner was ready; now it is cold and I must heat everything again.'

'Oh, don't scold me,' gently replied the old man. 'I only went to try and find my little sparrow. He was so pleased to see me and made me a present when I left him. I was asked to choose between two baskets, a large one and a small one and naturally I chose the smaller one. Let us see what it contains.' So they set about opening it and found to their amazement a beautiful casket containing quantities of gold, silver and jewels, and marvellous silks of all kinds and colours. But instead of being overcome with delight and gratitude, the old woman could only grumble, and turning upon her husband reproached him for not having chosen the bigger basket.

'You will ever remain the same stupid old thing I have had to live and bear with for the last fifty years,' she whined.

'Be quiet,' replied the old man trying to soothe her, 'this is plenty for us. What more can we want at our time of life?'

'Very well then,' cried the shrew, 'as you are too stupid and obstinate to understand any better, I shall go and see how much more clever I can be.' And in spite of all the protests and pleadings of the old man, off she went, determined to find the sparrow and see how much more she could obtain.

So along the hard roads and through the forest she trudged calling all the time to attract the sparrow. After what seemed to her a long wearisome journey, she arrived at a spot near the sparrow's house, but the clever little bird had spied her from afar

¹ Wicker basket.

and was already out and ready to greet her. The old woman however, with only greed in her heart, had no time to lose in greetings and announced sharply: 'Do not trouble to make merry or prepare any meal for me. I am in a great hurry, but I will very willingly accept a present.'

With much courtesy and politeness the sparrow offered her immediately the choice between a heavy 'tsouzoura' and a light 'tsouzoura'. The greedy old woman pounced upon the heavy one declaring that as she was so much stronger than her husband she would have no difficulty in carrying it. The heavy basket, therefore, was graciously handed over to her by the sparrow. She lost no time in rushing off with her gift but she had not gone very far before the crushing weight of her burden became such that she scarcely knew how to continue her journey. Her patience too had become exhausted and as soon as the road turned to be out of sight of the sparrows' house she opened her basket. She nearly died of fright at the horrible spectacle, for as soon as the lid was lifted out sprang all kinds of revolting creatures, vipers, toads, huge caterpillars. They jumped and crawled all over her, and only with great difficulty did she manage to free herself of them and take flight as rapidly as possible abandoning the basket she had so much coveted.

She reached her home and after recovering from her frightful experience she related it all to her husband.

'What happened to you, had to happen,' he said quietly and kindly. 'I begged of you not to go and warned you that it would bring you no good. Your greed has been punished.'

For the first time the old woman listened to her husband, and realized she had been given a very severe lesson by the sparrow. In fact the lesson proved sufficient to change her into a very different person, and she was not only glad to live in kindness with her good old husband but also to show kindness to all around her.

Japan

Fukujiro Wakaktsuki

The Plague

A SUFI on his way to Baghdad met the Plague riding on a black steed. 'Where are you going?' he asked, 'it bodes ill for the city that is your destination.'

'I am going to Damascus to kill ten thousand persons,' the Plague replied.

To the Sufi some days later came news of a terrible epidemic that had carried off thirty thousand people in Damascus. When he met the Plague again he asked:

'I thought you said you were going to kill ten thousand persons in Damascus. How is it that thirty thousand persons have died?'

'Sage,' replied the Plague, 'I killed only ten thousand persons. Fear killed the others.'

Persia

The Old Man and the Physician

AN old man went to a physician and said:

'My memory is exceedingly weak. I remember nothing.'

The physician replied:

'The weakness of your memory is due to old age.'

'Dark spots float before my vision,' continued the ancient one, to which the physician replied:

'This too, O venerable Sheikh, is due to old age.'

'I also have severe pains in the back and find difficulty in breathing.'

'Both due to old age, O peerless one.'

'I have lost my appetite, my legs fail me, my eyes are dim,' wailed the one of countless summers.

'Nothing but old age.'

Persia

Cambodian Legend

LONG ago, so it is said, there was an ogress of the name of Kinna who lived in a magnificent castle on the slopes of a hill. This ogress was quite alone, having neither husband nor child, and it was only the presence of a vast forest lying at the foot of the hill which brought her relief from her solitude. Here she would walk every day among the beautiful trees, or wander along the flowery banks of the river flowing through the forest, or else rest for hours under the shade of a huge banyan tree and only return to her castle at certain times for food. Her continual presence in the forest made her very popular with all the wild animals. Sometimes she was to be seen playing with the birds that would come in vast numbers to sing to her; at other times she would climb on to the neck of a wild elephant or run with and fondle the young hind.

One morning, Kinna caught sight of a young man entering the forest, the beauty of whom could only be compared to that of Indha.¹ The stranger carried a gun and strap hung over his shoulder. Now Kinna who had for so long wished for a husband, suddenly experienced an immense feeling of joy. At the same time however, realizing that her ugliness would certainly frighten the young man, she promptly spoke a magic word, known only to herself, and immediately became a beautiful young girl. It was as such that she advanced to meet the young man and asked of him:

'And what do you come here to do, big brother?'

'I have come only to hunt,' replied the young man with astonishment. 'Do you live alone here?'

'Yes, I am all alone here amongst these trees and birds.'

It was not long before the beauty and charm of the young girl completely captivated

¹ Indha or Intha: King of Beauty living in Paradise.

the heart of the young man, and seated amongst the flowers beside the bright, clear water, they found they had much to say to each other. The young man revealed his name to be Phou and spoke of his life and his family. Kinna begged of him to remain with her and Phou accepted.

So, with his beautiful companion, Phou led a life of such luxury and happiness that he forgot all about his mother who lived in a state of misery.

One day Kinna decided to confide to him a secret:

'Phou, my dear friend. I had forgotten to tell you that I have here a casket containing some lemons which are still green and which were left to me by my grandparents. These lemons have a magic power. Have you ever been to visit our garden?'

'No,' he replied, 'and where is this garden to be found?'

'Oh,' continued Kinna, 'it is about two miles from here, but I beg of you never to go. It is very dangerous.'

Phou did not reply and remained quiet and thoughtful.

Soon after that, one day, Kinna left him for a little while, and Phou profited immediately to go as far as the forbidden garden. He found there a huge, wide ditch, half full of human bones. He raced back to the castle, went straight to the room where he could find the casket and came away with all the lemons. He then made away to the forest and disappeared.

Now Kinna, on her return, discovering her lemons were no longer in their casket, believed at once that her husband must have betrayed her and immediately set off in pursuit of him. The steps she made were immense, so much so that in a very short while she had nearly caught up with him. She called, but in vain for the man doubled his speed and threw behind him one of the lemons. Suddenly a huge fire became lit covering most of the earth around them, and Kinna's voice could only just be heard through the flames. Finally she managed to brave her way through the fire and continued her chase but Phou threw back another lemon which immediately produced another obstacle. This time an enormous lake appeared, and Kinna by this time breathless, broke down and wept. Nevertheless she plunged into the water and courageously set out to swim across but on reaching the other side she collapsed out of sheer fatigue and despair. She could no longer even speak but prayed that her ungrateful husband might be punished and then closed her eyes for ever.

Under the influence of Deva however Phou had by this time become overwhelmed with remorse. He felt he was so unworthy of the love of Kinna to whom he owed so much. He started back retracing his steps carefully until he found Kinna stretched out on the banks of a river, still very warm but without life. In despair he flung himself down on her body trying to revive her; his efforts were useless and in turn he succumbed by her side.

The body of Kinna and that of Phou remained from that day on the water's edge and several centuries later became two mountains, two legendary mountains known as Phou Thao and Phou Nang. The two of them can be seen quite easily from Luang Prabang.

Cambodia

The Taming of the Harp

ONCE in the hoary ages in the Dragon Gorge in Honan stood a kiri tree, a veritable king of the forest. It reared its head to talk to the stars; its roots struck deep into the earth, mingling their bronzed coils with those of the silver dragon that slept beneath. And it came to pass that a mighty wizard made of this tree a wondrous harp, whose stubborn spirit should be tamed only by the greatest of musicians. For long the instruments were treasured by the Emperor of China, but vain were the efforts of those who in turn tried to draw melody from its strings. In response to their utmost strivings there came from the harp only harsh notes of disdain, ill-according with the songs they fain would have sung. The harp refused to recognize a master.

At last came Peiwoh the prince of harpists. With tender hand he caressed the harp as one might seek to soothe an unruly horse, and softly touched the chords. He sang of nature and the seasons, of high mountains and flowing waters, and all the memories of the tree awoke. Once more the sweet breath of spring played amidst its branches. The young cataracts as they danced down the ravine laughed to the budding flowers. Anon were heard the dreamy voices of summer with its myriad insects, the gentle pattering of rain, the call of the cuckoo. Hark! a tiger roars—the valley answers again. It is autumn; in the desert night, sharp like a sword gleams the moon upon the frosted grass. Now winter reigns, and through the snow-filled air swirl flocks of swans, and rattling hailstones beat upon the boughs with fierce delight.

Then Peiwoh changed the key and sang of love. The forest swayed like an ardent swain deep lost in thought. On high, like a haughty maiden, swept a cloud bright and fair; but passing, trailed long shadows on the ground, black like despair. Again the mode was changed; Peiwoh sang of war, of clashing steel and trampling steeds. And in the harp arose the tempest of the Dragon Gorge; the dragon rode the lightning; the thundering avalanche crashed through the hills. In ecstasy the Celestial monarch asked Peiwoh wherein lay the secret of his victory. 'Sire,' replied he, 'others have failed because they sang but of themselves. I left the harp to choose its themes, and knew not truly whether the harp was Peiwoh or Peiwoh were the harp.'

Japan

Okakura, Book of Tea (abridged)

Ninth Day of the Ninth Month

THE ninth day of the ninth month is called in Peking the Double Yang (Ch'ung Yang). On this day people of the Capital take a kettle and wine cups, and go out to the suburbs to climb some high spot. In the south they go to such places as the Temple of Heavenly Peace (T'ien Ning Ssu), Joyful Pavilion (T'ao Jan T'ing), and the Dragon-Claw Locust Tree (Lung Chao Huai). In the North are such places as the Density of Trees Surrounding the Gate of Chi (Chi Men Yen Shu) and the Wall of Pure Metamorphosis (Ch'ing Ching Hua Ch'eng). Farther away are the Eight Buddhist Temples in the Western Hills (Pa Ta Ch'u). Reciting poetry and drinking wine, roasting meat and distributing cakes—truly this is a time of joy.

China

The Silver Hill

SCENE II—A FOREST

Enter MOZALINDA

MOZALINDA: O you love of a black lily! as a poet would say. O you very reverse of grace and beauty! O you frizzle-haired, crook-backed, dirt-begrimed, thick-lipped, paunchy, beetle-browed, pug-nosed, pig-eyed, black beetle! O you dear little Maningya, get up, will you, and give your darling husband, who is as good as a father to you, something to eat and drink; for he is off to the hills with his bow, to pick up some game. Come, look sharp, you dearest of wives, and don't be dawdling there all day.

Enter MANINGYA

MANINGYA: You lump of calamity! You quintessence of selfishness! What is all this hurry-scurry about? Don't you see that I am shaking with the cold, with nothing on me but this rag of a petticoat to keep out the cutting wind—and midnight too! What are you after? I'll not stand any more of your behaviour. I'll kick you with these two legs of mine till you learn better manners, you five-broken-ribbed fool! Here, take this jar of water and bundle of rice, and be off with you to the jungle, and mind what you are about, for, if you return again without some game worth eating, I'll abuse you till you don't know whether you are standing on your head or your heels. (*Exit.*)

MOZALINDA: Behold the noble hunter Mozalinda,
At the soft bidding of his beautiful dame
Armed with his bow of horn and glitt'ring arrow—
Defence sufficient against ev'ry foe—
Off to the forest wends his way. (*To the orchestra.*)
What, ho!

As with its million wheels the Ship of Fire
Strikes with loud noise the extremest firmament,
Making the world as with an earthquake tremble,
So let the thunder of your drums resound.

(*Loud music, exit MOZALINDA. After a pause, re-enter MOZALINDA. Soft music.*)

MOZALINDA: How sweet to wander through these shady groves,
Where star-like jasmine flowers their incense breathe,
And the bright Engyin blooms on every side.
In amorous couples rainbow-tinted birds
Fly through the branches. Here my weary feet
Shall rest a while. (*Starts.*) Hark, from you sloping hill

The tiger's roar comes floating down the breeze.
 Alas! my Maningya, in this lone spot
 My heart is heavy when I think on thee.
 I still must onward, if I would escape
 The savage beasts that in these hills abound.

(He arrives at the Lotus Lake.)

Ha! what bright scene is this? I surely stand
 On some enchanted ground. See! here the frequent prints
 Of various animals who throng the brink
 Of this fair lake to quench their burning thirst.
 The zephyr, laden with the blended scent
 Of jasmine, lily, and unnumbered flowers,
 Cools my hot brow—gay flocks of parroquets,
 In circling flight, like shooting emeralds, wheel;
 The song of birds makes pleasant melody.
 My Maningya! O, would that you were here,
 To share the enjoyment of this paradise!
 Here, by the margin of the limpid wave,
 Whose waters gleam like diamonds in the sun,
 Upon whose bosom float the lotus buds,
 Purple and white, like amethysts and pearls,
 I'll lay me down beneath the umbrageous boughs
 Of this wide-spreading banyan, and court
 The soft approaches of refreshing sleep.

(He sleeps. Scene closes.)

Burma

Confucius Converses with a Boy

ONE day, when Confucius was out riding in his carriage, he came across some boys playing in the road, and one boy standing alone, taking no part in the game. Confucius fell into conversation with him, and was astonished at his intelligence.

'Can you tell me,' Confucius asked after a pause, 'what fire has no smoke, what water no fish; what hill has no stones, what tree no branches; what man has no wife, what woman no husband; what cow has no calf; what mare no colt; what cock has no hen, what hen no cock; what constitutes an excellent man and what an inferior man; what is that which has not enough, and what has a surplus; what city is without a market, and what people have no formal names?'

The boy replied: 'A glow-worm's fire has no smoke, and well water no fish; a mound of earth no stones, and a rotten tree no branches; genii have no wives, and fairies no husbands; earthen cows have no calves, nor wooden mares any colts; lonely cocks have no hens, and solitary hens no cocks; he who is worthy is an excellent man,

and a fool is an inferior man; a winter's day is not long enough, and a summer's day is too long; the imperial city has no market, and common peoples have no formal names.'

Confucius asked again: 'Do you know what are the connecting bonds between heaven and earth, and what is the beginning and ending of *Yin* and *Yang*; what is left and what is right; what is out, and what is in; who is father and who is mother; who is husband, and who is wife? Do you know whence the clouds issue, and the dew arises? And for how many tens of thousands of miles the sky and earth go parallel?'

'Yes,' said the boy, 'nine multiplied by nine makes eighty-one, which is the controlling bond of heaven and earth; eight multiplied by nine makes seventy-two, the beginning and end of the dual powers (*Yin* and *Yang*). Heaven is father, and earth is mother; the sun is husband and the moon wife; east is left, and west is right; without is out, and inside is in; the clouds issue from the hills, and the dew arises from the ground. Sky and earth go parallel for ten thousand times ten thousand miles, and the four points of the compass have each their stations.'

'And which do you say is the closer relationship,' Confucius went on, 'father and mother, or husband and wife?' The boy responded: 'One's parents are close; husband and wife are not so close.'

Confucius rejoined: 'While husband and wife are alive, they sleep under the same coverlet; when they are dead they lie in the same grave; how can you say they are not closely related?'

The boy replied: 'A man without a wife is like a carriage without a wheel; if there be no wheel, another one can be made, so it is easy to get a new one; similarly if his wife die, a man seeks again, and can obtain a new one. . . . Three windows and six lattices do not give the light admitted by one door; the whole host of stars, with all their sparkling brilliance, do not equal the splendour of the solitary moon. And so it is with the affection of a father and mother . . . it is unique, and alas if it be lost!'

The boy then turned to the sage and said: 'I have answered your questions; will the teacher now give me some instruction? Why is it that mallards and ducks are able to swim; how is it that wild geese and cranes can sing; and why are firs and pine-trees green through the winter?'

Confucius replied: 'Mallards and ducks can swim because their feet are broad; wild geese and cranes can sing because they have long necks; firs and pine-trees remain green through the winter because they have strong hearts.'

'Not so,' the youth returned, 'fishes and turtles can swim; have they broad feet? Frogs and toads can sing; have they long necks? The bamboo keeps fresh in winter; is it on account of its strong heart?'

Presently the boy went on: 'How many stars are there altogether in the sky?'

'How can we talk about the sky?' said Confucius. 'Ask me something about the earth.'

'Then how many houses are there on the earth?' the boy demanded.

The sage answered: 'Come now, speak about something that is before our eyes; why must you ask about heaven and earth?'

'Well,' said the lad, 'speak about what's before our eyes then—how many hairs are there in your eyebrows?'

Confucius smiled and got into his carriage and rode away without replying.

China

The 'Giant King' and the Beautiful Princess

IN the centre of a vast plain in the Island of Java stands in solitary splendour the volcano, Mount Lamongan. This particular volcano was always one much feared for down in its depths there used to be the Palace of the King of Giants, the owner of which when angry and depressed, would rage and roam around in a terrifying way throughout the magnificent rooms of his palace. At times his wrath was so terrible that it caused the volcano to erupt, spitting out fire, lava and rocks. On other occasions, when his wrath changed to complete despair, he would sit and weep in such a devastating way that the tears falling out of the crater would form blue lakes at the foot of the mountain.

The time came, however, when the silence and solitude of his palace became so intolerable that he decided he must look for a wife. But this was no easy matter. The first time he sought the hand of the daughter of a nearby king, he was met with only jeers and mockery. He knew he was despised and shunned because he was only a giant and considered inferior to the gods who dwelt in the other volcanoes. So, leaving his palace and the depths of his volcano he ventured forth into the outside world of ordinary mortals where he hoped to meet with better luck. But alas! this did not seem to be any easier. Perhaps had he been less ugly he might have been more successful, but everywhere he went the people he met could not tolerate him, so different was he from everyone else.

There came a day however when he was so overcome with despair that he vowed he would take by force what he could not obtain in a normal, reasonable way. Without any warning he arrived one day at the palace of a certain king who had several daughters, but this time, no princess here met with his approval. So he wandered still further until he reached a kingdom situated on the north coast of Java. For a very long time he had heard about the great beauty of the Princess Srikanti who was supposed to live there. It was said that she was more dazzling than the sun at noon, and as sweet and as gentle as the moonlight. Then one evening when the king, her father, was giving a reception in honour of a foreign visitor, the Giant saw the Princess for the first time and realized how far more beautiful she was than anything he had already heard about her.

Immediately the Giant King returned to his palace. His mind was definitely made up this time, and he decided that by fair or foul means he must manage to marry the Princess. But remembering the rebuff he had received once before, he did not want to risk being refused and ridiculed again, so he sent a messenger off to plead his cause.

The messenger fulfilled his task well but declared also that he could not wait long as his Master was eager for a reply, and that the Princess must be ready to leave the next day for the volcano Mount Lamongan where the wedding would take place immediately.

Now the King had no desire for a giant as a son-in-law but not daring to refuse outright, thought to gain time by proposing a condition for such a prize and said to the messenger: "There is a certain law amongst my people which demands that a Princess can only be won by the man who is capable of performing some prodigious act. My daughter, therefore, will marry only the man who is able to produce, in my country, a lake as deep as the sea surrounding this country and of a blue in colour equal to that of the sky."

When later, the Giant was informed by his messenger of this apparently impossible condition, he roared with laughter that shook the earth around him. The very same night he created according to command, in the country where the Princess lived, the lake, big and blue, and straightaway the next day sent his messenger back to bring away the Princess Srikanti. But the Princess, having heard that the Giant had succeeded in his task, was seized with fear, and by the time the messenger arrived, she had fled far away to hide in the depths of a big forest. Exhausted with fatigue she lay down to rest beneath a tree when suddenly a bird came to rest on her shoulder. 'Srikanti,' said the bird, 'beware of the King of the Eagles. The King of Mount Lamongan has ordered all the animals to search for you and to bring you to him. Not one animal will obey him, but the eagle will do his utmost to capture you. Take great care.' But the Princess was far too tired to heed the bird's warning and scarcely a minute later she was fast asleep. She awoke with a strange sensation and very soon realized that she was flying rapidly through the air. She understood then, to her horror, that the eagle had found her and was carrying her away to the Giant. Presently she felt she was flying no longer, and discovered she had been placed on the edge of the crater of the volcano. Left alone, the Princess, in spite of fear and bewilderment, lost no time and for the second time, took flight. She raced down the mountain-side as fast as she could, heading towards some distant lights which she believed to be those of her own country.

Meanwhile the Giant, warned by the eagle, that he would find his Princess on the mountain-top, had hurried to the spot to claim his prey, but, on finding the place deserted his fury knew no bounds. His wrath became so terrible that it provoked immediately an eruption of the volcano, flames spouted forth and the lava began to flow. In the distance the Princess, still fleeing, heard this horrible noise behind her and felt the earth tremble beneath her. Turning to look back towards the volcano, the lava fumes met her full in the face, burning her face and clothes, but she dared not do other than continue her flight until she drew near to the lake which the giant had so miraculously created overnight. She sank down exhausted at the lakeside and the sight of the water so smooth and cool brought her relief and comfort. But as she bent over to touch it, she no longer recognized the mirrored reflection of herself. What had happened? The skin of her face had become grey, it was burnt and completely

wrinkled. The burning lava had made a little monster of the beautiful Princess Srikanti.

And she wept—all exhausted and forlorn at the water's edge. What could she do? She could no longer return to her father's palace. Nobody would ever recognize her, not even her own mother. So that is the reason why the little Princess had to remain for the rest of her life by the side of the lake, deep as the sea around Java and as blue as the colour of the sky.

To this day, her descendants are still to be found there: these are the little grey monkeys, not afraid of human beings and who greet you with outstretched arms and sharp, staccato cries, just begging for their food day by day.

Indonesia

Purgatory may be Paradise

A KING was embarked along with a Persian slave on board a ship. The boy had never been at sea, nor experienced the inconvenience of a ship. He set up a weeping and wailing; and all his limbs were in a state of trepidation; and however much they soothed him, he was not to be pacified. The king's pleasure-party was disconcerted by him; but they had no help. On board that ship there was a physician. He said to the king: 'If you will order it, I can manage to silence him.' The king replied: 'It will be an act of great favour.' The physician so directed that they threw the boy into the sea, and after he had plunged repeatedly, they seized him by the hair of the head and drew him close to the ship, which he clung to by the rudder, and, scrambling upon the deck, slunk into a corner and sat down quietly. The king, pleased with what he saw, said: 'What is there in this?' The physician replied: 'Originally he had not experienced the danger of being drowned, and undervalued the safety of being in a ship; in like manner to a person aware of the preciousness of health only when he is overtaken with the calamity of sickness. A barley loaf of bread has, O Epicure, no relish for thee. That is my mistress who appears so ugly to thy eye. To the houris, or nymphs of paradise, purgatory would be a hell: ask the inmates of hell whether purgatory is not paradise. There is a distinction between the man that folds his mistress in his arms and him whose two eyes are fixed on the door expecting her.'

Persia

Sadi

The Prisoner

'PRISONER, tell me, who was it that bound you?'

'It was my master,' said the prisoner. 'I thought I could outdo everybody in the world in wealth and power, and I amassed in my own treasure-house the money due to my king. When sleep overcame me I lay upon the bed that was for my lord, and on waking up I found I was a prisoner in my own treasure-house.'

'Prisoner, tell me, who was it that wrought this unbreakable chain?'

'It was I,' said the prisoner, 'who forged this chain very carefully. I thought my invincible power would hold the world captive leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done and the links were complete and unbreakable, I found that it held me in its grip.'

India

Rabindranath Tagore

The Story of Upagupta

'SIRE,' announced the servant to the King, 'the saint Narottam has never deigned to enter your royal temple.'

'He is singing God's praise under the trees by the open road. The temple is empty of worshippers.'

'They flock round him like bees round the white lotus, leaving the golden jar of honey unheeded.'

The King, vexed at heart, went to the spot where Narottam sat on the grass.

He asked him, 'Father, why leave my temple of the golden dome, and sit on the dust outside to preach God's love?'

'Because God is not there in your temple,' said Narottam.

The King frowned and said, 'Do you know, twenty millions of gold went to the making of that marvel of art, and it was consecrated to God with costly rites?'

'Yes, I know it,' answered Narottam. 'It was in that year when thousands of your people whose houses had been burned stood vainly asking for help at your door.'

'And God said: "The poor creature who can give no shelter to his brothers would build my house!"'

'And he took his place with the shelterless under the trees by the road.'

'And that golden bubble is empty of all but hot vapour of pride.'

The King cried in anger, 'Leave my land.'

Calmly said the saint, 'Yes, banish me where you have banished my God.'

Upagupta, the disciple of Buddha, lay asleep on the dust by the city wall of Mathura.

Lamps were all out, doors were all shut, and stars were all hidden by the murky sky of August.

Whose feet were those tinkling with anklets, touching his breast of a sudden?

He woke up startled, and the light from a woman's lamp struck his forgiving eyes.

It was the dancing-girl, starred with jewels, clouded with a pale-blue mantle, drunk with the wine of her youth.

She lowered her lamp and saw the young face, austere beautiful.

'Forgive me, young ascetic,' said the woman, 'graciously come to my house. The dusty earth is not a fit bed for you.'

The ascetic answered: 'Woman, go on your way; when the time is ripe I will come to you.'

Suddenly the black night showed its teeth in a flash of lightning.

The storm growled from the corner of the sky, and the woman trembled in fear.

The branches of the wayside trees were aching with blossom.

Gay notes of the flute came floating in the warm spring air from afar.

The citizens had gone to the woods, to the festival of flowers.

From the mid-sky gazed the full moon on the shadows of the silent town.

The young ascetic was walking in the lonely street, while overhead the lovesick *koels* urged from the mango branches their sleepless plaint.

Upagupta passed through the city gates, and stood at the base of the rampart.

What woman lay in the shadow of the wall at his feet, struck with the black pestilence, her body spotted with sores, hurriedly driven away from the town?

The ascetic sat by her side, taking her head on his knees, and moistened her lips with water and smeared her body with balm.

'Who are you, merciful one?' asked the woman.

'The time, at last, has come to visit you, and I am here,' replied the young ascetic.

India

Rabindranath Tagore

The Proud Monkey

'AFTER all,' said the Buddha, 'you're only a monkey-spirit. How can you delude yourself into supposing that you can seize the Jade Emperor's throne? He has been perfecting himself for 1750 kalpas and every kalpa is 129,000 years. Just see how long it takes to achieve such wisdom as his! How can you, an animal, who have only in this incarnation received half-human form, dare make such a boast? You exceed yourself, and will surely come to a bad end. Submit at once and talk no more of your nonsense. Otherwise I shall have to deal sharply with you, and there won't be much left of the longevity you crave.' 'He may have begun young,' said Monkey, 'but that is no reason why he should keep the throne for ever. There is a proverb that says "This year, the Jade Emperor's turn; next year, mine." Tell him to clear out and make room for me. That is all I ask. If he won't, I shall go on like this and they will never have any peace.' 'What magic have you got,' asked Buddha, 'that would enable you to seize the blessed realms of Heaven?' 'Many,' said Monkey. 'Apart from my seventy-two transformations, I can somersault through the clouds a hundred and eight thousand leagues at a bound. Aren't I fit to be seated on the throne of Heaven?'

'I'll have a wager with you,' said Buddha. 'If you are really so clever, jump off the palm of my right hand. If you succeed, I'll tell the Jade Emperor to come and live with me in the Western Paradise, and you shall have his throne, without more ado. But if you fail, you shall go back to earth and do penance there for many a kalpa before you come to me again with your talk.'

'This Buddha,' Monkey thought to himself, 'is a perfect fool. I can jump a hundred and eight thousand leagues while his palm cannot be as much as eight inches across. How could I fail to jump clear of it?' 'You're sure you are in a position to do this for me?' he asked. 'Of course I am,' said Buddha.

He stretched out his right hand, which looked about the size of a lotus leaf. Monkey put his cudgel behind his ear, and leapt with all his might. 'That's all right,' he said to himself. 'I'm right off it now.' He was whizzing so fast that he was almost invisible, and Buddha, watching him with the eye of wisdom, saw a mere whirligig shoot along.

Monkey came at last to five pink pillars, sticking up into the air. 'This is the end of the World,' said Monkey to himself. 'All I have got to do is go back to Buddha and claim my forfeit. The Throne is mine.' 'Wait a minute,' he said presently. 'I'd better just leave a record of some kind in case I have trouble with Buddha.' He plucked a hair and blew on it with magic breath, crying 'Change!' It changed at once into a writing brush charged with heavy ink, and at the base of the central pillar he wrote, 'The Great Sage, Equal to Heaven reached this place.' Then to mark his disrespect, he relieved nature at the bottom of the first pillar, and somersaulted back to where he had come from. Standing on Buddha's palm, he said, 'Well, I've gone and come back. You can go and tell the Jade Emperor to hand over the Palaces of Heaven.' 'You stinking ape,' said Buddha, 'you've been on the palm of my hand all the time.' 'You're quite mistaken,' said Monkey. 'I got to the end of the World where I saw five flesh-coloured pillars sticking up into the sky. I wrote something on one of them. I'll take you there and show you, if you like.' 'No need for that,' said Buddha. 'Just look down.' Monkey peered down with his fiery, steely eyes, and there at the base of the middle finger of Buddha's hand he saw written the words 'The Great Sage, Equal to Heaven reached this place,' and from the fork between the thumb and first finger came a smell of monkey's urine.

China

Wu Ch'êng-ên

Why the Parrot Repeats Man's Words

IN ancient times it was not the parrot which was kept in the house by man and taught to speak, but the lorikeet. For people had found that this small bird was a very intelligent creature, and he needed very little teaching. If he heard a word he could repeat it easily. Not only that, he often spoke his own thoughts to man instead of merely imitating the sounds he heard around him.

But it happened one time that all this changed.

One day, it is said, a farmer saw a buffalo wandering in his rice field. It was his neighbour's animal, but the farmer took the buffalo, killed it, cut up the meat, cooked some and ate it, and the remainder he hid. Part of the meat the man hid on the top of the rice house. The rest he hid in the rice bin.

The next day the neighbour came looking for his animal, saying to the farmer: 'Have you seen my lost buffalo?'

The farmer replied: 'No, I have seen no lost buffalo.'

But just then the farmer's lorikeet spoke up. 'My master killed it. He ate some and hid some. Part he hid in the rice bin and part he hid over the rice house.'

When the neighbour heard this, he looked in the places the bird had mentioned, and there he found the buffalo meat.

But the farmer said: 'Yes, this is where I always keep meat. But I did not see your buffalo. This is the meat of another animal.'

The lorikeet called out again: 'He killed it. Part he hid in the rice bin and part he hid over the rice house.'

The neighbour was perplexed. He didn't know whether to accept the word of the man or the bird. And so he took the matter to court. The trial was set for the following day.

The farmer who had stolen the meat said to himself: 'Why should the word of a lorikeet be taken, rather than my word?'

That night he took the bird from its cage and placed it in a large brass pot. He covered the pot with a cloth, so that it was dark inside. Outside, the night was clear and bright. The moon was full. But inside the pot, the lorikeet could see nothing of this. The man began to beat on the pot, softly at first, then more loudly, until it sounded like thunder. He took a dipper of water, dripping a little of it on the cloth now and then so that it sounded like rain. All night long he pounded on the pot and dripped water, and he stopped only when dawn came. Then he took the lorikeet and put it back in its cage.

When it was time for the trial, the farmer took his bird and went to court. The neighbour who had lost the buffalo told how the lorikeet had instructed him where to find the stolen meat. The judge asked the lorikeet for his testimony. The bird repeated what he had said before:

'He killed the buffalo. Part he hid in the rice bin and part he hid over the rice house.'

The man who had stolen the buffalo spoke, saying: 'The meat that was in the rice bin and over the rice house was that of another animal. How can it be that you give more weight to the words of this stupid bird than to my words?'

'The lorikeet is indeed intelligent,' the judge said.

'He speaks more often with nonsense than with sense,' the farmer replied. 'Ask him another question. Ask him what kind of a night we had last night.'

So the judge asked the lorikeet, which replied: 'Last night was dark and stormy. The wind blew, the rain poured down, and the thunder roared.'

'If you remember,' the farmer said, 'last night was calm and clear, and the moon shone with all its brightness. Can you now condemn me for a crime on the testimony of this bird?'

The people were convinced, and the judge was convinced. They said: 'No, you are innocent, and your life was endangered by the witless testimony of the lorikeet. Henceforth we will not keep this bird in our houses and care for him as though he were one of us.'

So the man who stole the buffalo was freed, and the lorikeet was expelled and sent

back into the forest. The lorikeet lived as he had before he had known man, fending for himself and caring for his own needs.

But one day the lorikeet saw a new bird in the forest, larger than himself, and covered with brilliant red and green feathers. He spoke to the new bird, asking him who he was.

'I am the parrot,' the bird answered. 'I have come from the South, and now I am going to live in this country. I speak the language of man.'

Then the lorikeet said: 'Welcome to the country. As you are a stranger here, accept my advice and warning. I too speak the language of man. For many years I was kept in man's house and cared for. I saw with my eyes and heard with my ears. I spoke not only words that man spoke, but what was in my own mind as well. But when I said what was in my own mind it displeased man, and I was driven away. This is my warning: When man learns that you can speak his language, he will capture you and bring you into his house. Say nothing but what he teaches you. Repeat his words and nothing more. For man loves to hear only his own thoughts repeated. He is not interested in truth or wisdom from any other source.'

The parrot listened to the lorikeet and thanked him. And it came about as the lorikeet had predicted. Man learned of the arrival of the talking parrot, and the parrot was captured and brought to man's house. He was fed and cared for, as once the lorikeet had been cared for, and he was taught the things that man wanted him to say.

But fearful of ever saying his true thoughts lest man resent them, the parrot only echoes the words that he heard from man's lips.

Thailand

The Origin of the Mosquito

THE god Siva in creating the world in the first 'kalpa' created in the first place, and amongst most other kinds of animals, the mosquito.

At that time the mosquitoes were very big, as big as vultures, and they flew around incessantly like so many ghouls in search of human beings to devour. Nothing was left of a man once he had been a prey of a mosquito except the skeleton.

People lived in absolute terror, having no means of defence against such a formidable enemy. So it was decided that they would inform the mosquitoes of their intention to offer up a chosen few regularly every night as a sacrifice to be devoured. Accordingly, all the people, peasants, villagers, townfolk never missed a single night to send their offerings amidst much wailing and gnashing of teeth.

But as it happened, there lived at that time a young girl of 'setthi', who was gifted with extraordinary intelligence. This young girl was grieved and very unhappy at the sight of so much suffering around her and thought to herself: 'If I do not help these people to find a means of saving themselves, all with no exception will soon be completely destroyed by these beasts of prey.'

The idea became a decision and going to her parents she announced: 'I wish to take my turn with the rest of my people as an offering to the mosquitoes.'

Upon hearing this the parents went into a violent rage and said: 'How can you be so stupid and out of your mind. Everybody else has only one idea in mind and that is to evade their turn and escape death. Why do you, on the contrary seek to die?' The young girl, however, remained unmoved and begged to be allowed to take her turn as a sacrifice. So, seeing that their daughter was determined to have her way, the parents in great rage, said: 'Very well, as you are so eager to die, you can go.'

Delighted, the young girl went off to the place where the people met to choose the victims for the night feast of the mosquitoes. The choice having been made, she turned to her fellow sufferers and said: 'If you want to escape death listen to me and obey me and you will succeed. Go and bring back all the dead leaves and branches and dry wood that you can find. We shall then build up a high hedge around us and when we see the mosquitoes approaching, we shall set light to it, making it burn high and brilliantly in a circle around us. In all certainty the mosquitoes will never dare to come through the flames to attack us.'

The men understood and obeyed immediately, preparing everything. At a certain hour during the night, the mosquitoes arrived ready to devour as usual. Thereupon the men, ordered by the young girl of 'setthi', set fire to the wood and a brilliant fire blazed high above them. As was expected, the mosquitoes dared not approach, but they grouped together and held a council of war. 'If we remain huge like we are,' they said to each other, 'we shall never be able to eat any more men, for this fire is a diabolical invention to prevent us from getting anywhere near them. As it is so, we must go and find the god Siva, our creator, and ask him to make us very small so that we can bite these humans by surprise and without their noticing it. That will be far more clever.'

In common accord, off flew the mosquitoes to the god Siva in his paradise and after warm and profuse greetings, begged him to perform the miracle of changing them into the tiny creatures they all longed to be. The god Siva therefore, changed them into the mosquitoes as we know them now. Their wish fulfilled, the mosquitoes offered praise and thanks to Siva and promptly set out on their return journey. Away they went, across countries and into the remotest corners of the earth, biting all the men they met but in spite of their miniature size, the majority were beaten down and killed. A few survived with either their wings or legs broken. And so once again, the people knew peace and felt they could be happy again.

But, for the mosquitoes this was anything but successful, for as they said amongst themselves: 'We are suffering torment with being beaten and crushed so unmercifully. Very soon we shall all be dead. No, we must return once more to our god Siva and ask to be given a trunk—a very pointed one, with which we shall be able to bite sharply and rapidly, before our attack can either be noticed or felt.'

Again they met in council and again they flew off to Siva's paradise. After describing all that had happened to them, they entreated their god to give them this trunk that would be so useful to them. But in reply, the wise Siva addressed them as follows:

'My good friends, the trunk I have already given you is sufficiently sharp, but, if you want to do more harm, more quickly, you must arm yourselves with cudgels so as to be able to strike at the same time. Only remember one thing, these cudgels, men have them also! Now begone with you.'

The mosquitoes could only do as they were ordered and took leave of Siva. From that day they have pursued and continued to pursue their course day and night to every corner of the earth in frantic search to bite and sting the poor human being. And alas! for cudgels they can only use their little legs.

Laos

Mosquito

MOSQUITOES are always annoying and sometimes unbearable but few people know where they come from or why they whine incessantly as they endeavour to suck a little of our blood.

Ngoe Tam, a poor farmer, married Nhan Deep, a frivolous and lazy girl who dreamt only of luxury and pleasure. She easily hid her tastes and ambitions from her husband whose love was neither exacting nor imaginative and who thought her contented with her life.

Nhan Deep died suddenly leaving Ngoe Tam desolate and inconsolable. He refused to be parted from his wife's corpse and selling his possessions he set sail with her coffin and drifted down the river.

One morning, he found himself at the foot of a little hill covered with grass and sweet-smelling trees. He landed and wandered enchanted amongst the rare flowers and lovely trees. He reached the top of the hill without knowing he was climbing and suddenly met an old man leaning on a bamboo staff. His hair was as white as cotton, but his wrinkled face was hardly tanned and his eyes under his pale eye-lashes sparkled like those of a young man.

Ngoe Tam knew that the old man was the genii of medicine who travelled over the world on his magic mountain to teach his skill to mortals and to relieve their sufferings. Ngoe Tam threw himself at the genii's feet.

The genii said, 'Knowing of your virtue, I have placed my mountain on your path. If you wish, I will enrol you amongst my disciples.'

Ngoe Tam thanked him humbly but vowed he would never leave his wife and begged the genii to bring her to life again. The genii looked at him with kindness and pity in his eyes and said, 'Why do you cling to this life of bitterness where happiness is rare and only an illusion? What folly to trust a being who is feeble and inconstant! I want to grant your wish but I hope that in time to come you will not regret its fulfilment.'

At his order Ngoe Tam opened the coffin and, cutting the end of his finger, let three drops of blood fall on to the body of Nhan Deep. She opened her eyes slowly as if awakening from a deep sleep. 'Remember your duties,' said the genii to her. 'Think of what you owe your husband.'

Ngoe Tam anxious to reach home rowed night and day until one evening he landed at a village to buy provisions, leaving Nhan Deep alone in the boat. While he was gone, a large barge moored alongside and the owner, a rich merchant, was struck with the girl's beauty. He talked to Nhan Deep and invited her to take tea with him on his barge and, as soon as she was aboard, he set sail.

Ngoe Tam found her after a month of ceaseless searching, but Nhan Deep was living the life of her dreams and refused to return to their house with him. He saw her for the first time as she was, and cured of his blind love, said to her, 'You are free, but give me back the three drops of blood I spent restoring you to life. I do not want you to keep the least part of me.'

Nhan Deep was over-joyed to be rid of him so easily and snatching a knife pricked the end of her finger. As soon as the blood began to flow, she grew dreadfully pale and fell lifeless to the ground.

Nhan Deep could not resign herself to this fate and returned to the world in the form of a little insect and pursued Ngoe Tam, whining and pleading incessantly as she endeavoured to steal the three drops of blood which would restore her life.

Her race multiplied and this is how those pests we all know so well came into existence.

Cambodia

Ode

THEY journeyed,
When the darkness of night
Had let down her curtain;
And I said to her:
'Pity a passionate lover,
Outcast and distraught,
Whom desires eagerly encompass,
And at whom
Speeding arrows are aimed
Wheresoever he bends his course.

She displayed her teeth
And lightning flashed,
And I know not
Which of the twain rent the gloom.
And I said:
'Is it not enough for him
That I am in his heart,
And that he beholds me at every moment?
Is it not enough?'

Arabic

Ibn Al-Arabi

Snub-nose

THERE once lived in a small town in China a husband noted for his stupidity and a wife remarkable for her cunning. 'Always remember,' she used to say to her husband when he went out, 'that all people with long beaked noses are good-for-nothings, beggars, cheats, bad payers, coiners of false money, false-swearers, and will go to hell; while people with small turned-up noses are good, and will go straight to heaven. Therefore, that you may not lose, sell only to these last; for, I repeat, the others are bad.'

Every day the husband went out, and passed from street to street, examining the passers-by, but never addressing any but those who had their heads raised to look at something, so that he very seldom sold anything.

One day, when he was observing noses as usual, he saw a man reading a placard which was placed very high. 'That man will go straight to heaven,' thought he; his nose is so much turned up. Will you buy some clothes, good man?' said he.

'Clothes! You see I have some.'

'But you appear to me the most honest man I ever saw.' ('I never saw such a nose,' he added to himself), 'and I should like to sell you a whole suit; my wife makes them herself.'

'Well, what is the price?'

'Of my wife?'

'No; of the clothes.'

'Two koo'.

'But why do you come to this retired place to sell your clothes, when there are so many people elsewhere?'

'Oh! I have been there; but all the people had long beaky noses, you see! and I only sell to snub-nosed people.'

'I do not understand; why will you not sell to people with long noses?'

'My wife, who is a very clever woman, tells me that all people with long beaked noses are knaves.'

'Really, your wife is very sharp, and I understand you now. Well, my friend, I will buy your clothes; but as I have no money with me, I will pay you tomorrow. You have only to come to my house; I live near here. You will see a hurdle covered with eggs, a flag at the end of a mast, and a little plantation of betel.'

'Very well; that will do.'

The merchant went home to his wife and told her he had sold a suit of clothes to a man with a snub nose.

'Where is the money?' said she.

'I have not got it yet, but I shall be sure to get it tomorrow. I am to go to a place where there are a hurdle covered with eggs, a flag on a mast, and a little betel plantation.'

The next day the wife said: 'Go for your money.'

The man went off, but could not find the house, and after a long search he came home again.

'Did you get the money?' asked his wife.

'No, I could not find the house.'

'Well, I will go and look for it myself. If I am not back in an hour you will know that I am drowned.'

After an hour, as his wife did not return, the man set off to the river with the sieve with which he sifted rice, and with this he began to empty the water out. A passer-by asked what he was doing.

'I am emptying the river,' replied he, 'for my wife is drowned, and she had on her best yellow bonnet.'

'Nonsense,' said the other. 'I met her just now running away with a man with a snub-nose.'

Cambodia

Love-Lament

I AM to die! yet I remember, dying,

My Soul's delight—my sweet, unequalled love,
Like a fresh champak's golden blossom lying,

Her smile its opening leaves; and, bright above,
Over her sleepful brow those lustrous tresses
Dark-winding down, tangled with love's caresses.

I die, but I remember! How it thrilled me

The first glad seeing of her glorious face
Clear-carven like the moon; and how it filled me

With tremors, drinking in the tender grace
Which, like a fine air, clothed her; and the rise
Of her twinned breast-hills, and the strange surprise

Of love's new rapture! Dying I recall

Each marvel of her beauty in its blossom;
The large deep lotus-eyes, whence dew did fall
Of jewelled tears; the swelling maiden bosom—

Heavy to bear—the long smooth arms; the lips
Where, like the Bee, Desire still clings and sips:

I die, yet well I mind, after embracing,

When hands relaxed, and gentle strife relented,
And—loosened from the gem-strings interlacing

Their night-black threads—some wandering locks, rich-scented,
Strayed o'er her chin and cheek, how she would hide
Delicious flush of love, with arms close-tied

Over her happy eyes. Dear eyes! I see you
 Shining like stars out of the shade made so,
 Tearful for joy. Bright stars of morning be you
 For ever to this heart! Then would she go—
 Her sweet head somewhat drooping—to her bath,
 With such royal glory as the Queen-swan hath.

Ah, dying—dying—I remember! Let me
 But once again behold her so—behold
 Those jet brows, like black crescent-moons, once get me
 So close that love might soothe with comforts cold
 The fever of her burning breast—that minute
 Would have a changeless, endless Heaven in it.

Yet now, this but abides, to picture surely
 How in the palace-dance foremost she paced;
 Her glancing feet and light limbs swayed demurely
 Moonlike, amid their cloudy robes; moon-faced,
 With hips majestic under slender waist,
 And hair with gold and blooms banded and laced.

'Tis to mock Death to think how, where she lay,
 What tender odours drifted from the sheets—
 Sandal and musk—such as when pilgrims pray
 Rise for the Gods to savour—subtle sweets
 Of her rose-flesh; and, gazing in her eyes,
 The love-sick chakur had the same deep dyes.

And sometimes, I remember, when we dipped
 Our joys in wine, how her fine blood would flush
 Ruddier, to mouth and limb; and how she tripped
 With livelier steps, while saffron-flower's blush
 And Kashmir gums, and hill-deer's bag, made sweetening
 For breath too sweet, and pearl-teeth—idly eating

Honies and betel. How the spall re-grows
 Strong in my soul of that dear face divine
 Hooded in scarlet silk, which, opening, shews
 The brow dew-pearled from haste, dark orbs that shine
 With tremulous light of love; as when the Moon
 Escapes from Rahu, round and splendid soon.

Ah, my pale Moon eclipsed! How may I bear
 To think on that ill hour of severing
 When, in the ear of the King's Daughter dear,
 (So close my mouth touched its warm gems that swing)
 I murmured 'jivit mangal'—'Fairest! be
 Healthful and happy! I will fare to thee!'

India

Bilhana

The Lion and the Ants

ALL the beasts of the forest came to pay homage to the lion-king. The little ant came with the rest to make its bow to the king of the beasts, but it was driven away with scorn. When the king of the ants heard of this uncivil treatment of one of his subjects he sent a worm to creep into the ear of the lion and torment him. The lion roared with pain, and all the animals came running to offer their services to fight the enemy, whoever and whatever he might be. But none of them could do any real good for they could not get at the worm. At last, therefore, the king of the forest was reduced to sending many humble appeals to the king of the ants, who at length dispatched one of his subjects to creep into the lion's ear and pull out the worm.

Ever since that time the ants have enjoyed the privilege of living anywhere they like, while all the other animals have been restricted to the special places assigned to them at the division of the earth.

Burma

Shway Yoe (*adapted*)

The Tiger and the Forest

A TIGER and a forest had made a pact of close friendship and mutual protection. When men wanted to take wood or leaves from the forest they were dissuaded by their fear of the tiger; and when they would take the tiger he was concealed by the forest. After a long time the forest was rendered foul by the presence of the tiger and began to be estranged from him. The tiger thereupon quitted the forest, and men, finding that it was no longer guarded, came in numbers and cut down the trees and stole the leaves, so that in a short time the forest was destroyed and became a bare place. The tiger, on leaving the forest, was soon seen, and although he tried to hide himself in clefts and valleys, men were able to attack and kill him. Thus, through their disagreement, the forest was exterminated and the tiger lost his life.

Java

Marriage Song

BRIDEGROOM

I give you my house and my lands all golden with labour,
 My sword, my shield and my jewels—the spoils of my strife,
 My strength and my dreams, and all I have gathered of glory,
 And now, this hour, I give you my life.

LANGUAGE AND LITERATURE

BRIDE

I may not raise my eyes, oh, my lord, toward you,
And I may not speak: What matter my voice would fail,
But through my downcast lashes, seeing you there
I fear and tremble with pleasure beneath my veil.

YOUNGER SISTERS

We throw sweet perfume upon her head,
And delicate flowers round her bed;
Ah, would that it were our turn to wed!

DANCING GIRLS

See his strength like a tower,
See his teeth that are white,
Whiter than whitest mogra flower!
Finest, fairest, first in the fight!

BRIDE

Would that the music had ceased and the night drawn round us,
With its solitude, shadow, and sound of closing door.

PASSING MENDICANT

Out of the joy of your marriage feast,
Oh, brothers be good to me,
The way is long and the shrine is far
Where my weary feet would be.
For feasting is always somewhat sad
To those outside the door;
Still, love is only a dream, and life
Itself is hardly more.

Kashmir

The Hare, the Bird and the Mosquito

WHEN the King of Heaven had created all the beings that were to people the earth, he began to fear there might be some imperfection in his work. So he made it known to all the animals that he was ready to listen to any complaints about their conformation and that he would attend to those which seemed justified.

The animals crowded to his throne, for each had something to ask. Last of all came the bird Natnuoc, the hare and the mosquito.

The first complained that his feet were too delicate and out of proportion with the size of his body.

The King of Heaven said to him: 'Try to break them and when you have succeeded, come to me again and I will give you stronger ones.'

Since then, this bird, when he alights either on the ground or on the water, always makes movements which weigh down on his feet. He is trying to break them and thus to obtain stronger ones.

The hare came in his turn and protested about his mouth, which seemed to him too small.

The King of Heaven replied: 'Well, that's easy. I will make a slit to widen it.'

And that is why the hare, ever since, has a slit mouth that is called a 'hare's lip'.

After him, came the evil mosquito. 'You have made my sting too thin,' he said. 'It is not strong enough to stick in the flesh of men and animals and drink their blood.'

Then the King of Heaven, exasperated by all these futile complaints, said to him crossly: 'You, too, are right. I will give orders so that you will be helped to stick in your sting.'

The mosquito went away happy to try out the promise made to him by the King. He began to sting men and beasts wherever he went. The promised help came in the unexpected form of slaps from hands or tails that crushed him.

Moral: Whatever God does is well done.

Vietnam

Le-Van-Phat

When a Lady is out of Humour

A LADY is out of humour about some trifle, and leaving her lover's side goes and establishes herself on another couch. He creeps over to her and tries to bring her back, but she is still cross, and he, feeling that this time she has really gone too far, says: 'As you please,' and returns to the big bed, where he ensconces himself comfortably and goes to sleep. It is a very cold night and the lady, having only an unlined wrap to cover herself with, soon begins to suffer. She thinks of getting up; but everyone else in the house is asleep and she does not know what to do or where to go. If she must needs have this quarrel it would have been better, she thinks, to start it a little earlier in the evening. Then she begins to hear strange noises both in the women's quarters and outside. She becomes frightened and softly creeps towards her lover, plucks at the bedclothes, and raises them. But he vexingly pretends to be fast asleep; or merely says: 'I advise you to go on sulking a little longer'.

Japan

Sei Shonagon

The City of Ujjain

SWERVE from thy northern path; for westward rise
 The palace balconies thou may'st not slight
 In fair Ujjain; and if bewitching eyes,
 That flutter at thy gleams, should not delight
 Thine amorous bosom, useless were thy gift of sight.

The neighbouring mountain-stream that gliding grants
 A glimpse of charms in whirling eddies pursed,
 While noisy swans accompany her dance
 Like a tinkling zone, will slake thy loving thirst—
 A woman always tells her love in gestures first.

Thou only, happy lover! canst repair
 The desolation that thine absence made:
 Her shrinking current seems the careless hair
 That brides deserted wear in single braid,
 And dead leaves falling give her face a paler shade.

Oh, fair Ujjain! Gem to Avanti given,
 Where village ancients tell their tales of mirth
 And old romance! Oh, radiant glimpse of heaven,
 Home of a blest celestial band whose worth
 Sufficed, though fallen from heaven, to bring down heaven on earth.

Where the river-breeze at dawn, with fragrant gain
 From friendly lotus-blossoms, lengthens out
 The clear, sweet passion-warbling of the crane,
 To cure the women's languishing, and flout
 With a lover's coaxing all their hesitating doubt.

Enriched with odours through a window drifting
 From perfumed hair, and greeted as a friend
 By peacock pets their wings in dances lifting,
 On flower-sweet balconies thy labour end,
 Where prints of dear pink feet an added glory lend.

Black as the neck of Siva, very God,
 Dear therefore to his hosts, thou mayest go
 To his dread shrine, round which the gardens nod,
 When breezes rich with lotus-pollen blow
 And ointments that the gaily bathing maidens know.

Reaching that temple at another time,
Wait till the sun is lost to human eyes;
For if thou mayest play the part sublime
Of Siva's drum at evening sacrifice,
Then hast thou in thy thunders grave a priceless prize.

The women there, whose girdles long have tinkled
In answer to the dance, whose hands yet seize
And wave their fans with lustrous gems besprinkled,
Will feel thine early drops that soothe and please,
And recompense thee from black eyes like clustering bees.

Clothing thyself in twilight's rose-red glory,
Embrace the dancing Siva's tree-like arm;
He will prefer thee to his mantle hoary,
And spare his grateful goddess-bride's alarm,
Whose eager gaze will manifest no fear of harm.

India

Kalidasa

The Schoolmaster Who Fell in Love by Report

(QUOTH one of the learned) I passed once by a school, wherein a schoolmaster was teaching children; so I entered, finding him a good-looking man and a well-dressed; he rose to me and made me sit with him. Then I examined him in the Koran and in syntax and prosody, and lexicography; and behold, he was perfect in all required of him, so I said to him, 'Allah strengthen thy purpose! Thou art indeed versed in all that is requisite.' Thereafter I frequented him a while, discovering daily some new excellence in him, and quoth I to myself, 'This is indeed a wonder in any dominie; for the wise are agreed upon a lack of wit in children's teachers.' Then I separated myself from him and visited him only every few days, till coming to see him one day as of wont, I found the school shut and made enquiry of his neighbours, who replied, 'Some one is dead in his house.' So I said in my mind, 'It behoveth me to pay him a visit of condolence,' and going to his house, I knocked at the door, and a slave-girl came out to me and asked, 'What dost thou want?' I answered, 'I want thy master.' She replied, 'He is sitting alone, mourning'; and I rejoined, 'Tell him that his friend so and so seeketh to console him.' She went in and told him, and he said, 'Admit him.' So she brought me in to him, and I found him seated alone and his head bound with mourning fillets. So I said to him, 'Allah requite thee amply! this is a path all must perforce tread, and it behoveth thee to take patience'; adding, 'But who is dead unto thee?' He answered, 'One who was dearest of the folk to me and best beloved.' 'Perhaps thy father?' 'No!' 'Thy brother?' 'No.' 'One of thy kindred?'

'No!' Then asked I, 'What relation was the dead to thee?' and he answered, 'My lover.' Quoth I to myself, 'This is the first proof to swear by of his lack of wit.' So I said to him, 'Assuredly there be others than she and fairer'; and he made answer, 'I never saw her, that I might judge whether or not there be others fairer than she.' Quoth I to myself, 'This is another proof positive.' Then I said to him, 'And how couldst thou fall in love with one thou hast never seen?' He replied, 'Know that I was sitting one day at the window, when lo! there passed by a man, singing the following distich:

Umm Amr, thy boons Allah repay!
Give back my heart be't where it may!

When I heard the man humming these words as he passed along the street, I said to myself, 'Except this Umm Amr were without equal in the world, the poets had not celebrated her in ode and canzon. So I fell in love with her; but, two days after, the same man passed, singing the following couplet:

Ass and Umm Amr went their way;
Nor she, nor ass returned for aye.

Thereupon I knew that she was dead and mourned for her. This was three days ago, and I have been mourning ever since.' So I left him and fared forth, having assured myself of the weakness of the gerund-grinder's wit.

Arabic

The Arabian Nights

On the Conclusion of a Book

THE book of the 'Gulistan, or Flower-Garden' was completed through the assistance and grace of God. Throughout the whole of this work, I have not followed the custom of writers by inserting verses of poetry borrowed from former authors: 'It is more decorous to wear our own patched and old cloak than to ask in loan another man's garment.'

Persia

Sadi

Autumn

CAN I be dreaming? 'Twas but yesterday
We planted out each tender shoot again;
And now the autumn breeze sighs o'er the plain,
Where fields of yellow rice confess its sway.

Japan

Chisato

The dews are all of one pale silv'ry white:
Then tell me if thou canst, oh! tell me why
These silv'ry dews so marvellously dye
The autumn leaves a myriad colours bright:

Japan

Toshiuki

In Praise of Chess

O THOU whose cynic sneers express
the censure of our favourite chess!
Know that its skill is science' self,
its play distraction from distress.
It soothes the anxious lover's care,
it weans the drunkard from excess;
It counsels warriors in their art,
when dangers' threat and peril press;
And yields us, when we need them most,
companions in our loneliness.

Persia

Ibn al-Mu'tazz

To Africa

YOU wept and your cry was smothered,
your forest trails became muddy with tears and blood,
while the nailed boots of the robbers
left their indelible prints
along the history of your indignity.

And all the time across the sea,
church bells were ringing in their towns and villages,
the children were lulled in mothers' arms,
and poets sang hymns to Beauty.

Today when on the western horizon
the sun-set sky is stifled with dust-storm,
when the beast, creeping out of its dark den
proclaims the death of the day with ghastly howls,
come, you poet of the fatal hour,
stand at that ravished woman's door,
ask for her forgiveness,
and let that be the last great word
in the midst of the delirium of a diseased Continent.

India

Rabindranath Tagore

Rain

SHATTERING the bounds of space
 Came the rain:
 Dheem tarikita dheem tarikita dheem tarikita dheem!
 The hills are rent,
 And the waters burst and leap and sweep in a mad race;
 The wind beats like a fiend in pain;
 The world reels and is bent:
 Dham tarikita dheem tarikita dham tarikita dheem!

Lightning leaps in a clap,
 And the sea
 Dashes its mane against Heaven's dome;
 The clouds break and rumble;
 The wind tears at the sky as at a trap,
 And the sky beats a tattoo and laughs in mad spree.
 The corners of space crumble.
 Oh, the mighty rain! Dham tarikita dheem tarikita dham!

The universe quivers and shakes,
 And lo! the snake!
 That bears the earth, hoods uplifted, springs amain.
 Space hills leap,
 And in the sky, the tumult of the Devas breaks
 Into a mad sport where live flames crash awake.
 Behold: Time and the elements dance in a sweep:
 Tarikita titton! Oh, the rain, the wondrous rain!

India

Bharati

Things I Like and Dislike

CHEERFUL THINGS:

Coming home from an excursion with the carriages full to overflowing;
 To have lots of footmen who make the oxen and the carriages speed along;
 A river-boat going down stream;
 Teeth nicely blackened. . . .

DREARY THINGS:

A nursery where a child has died;
 A brazier with the fire gone out;
 A coachman who is hated by his ox;
 The birth of a succession of female children in the house of a scholar.

DETESTABLE THINGS:

People who, when you are telling a story, break in with 'Oh,
 'I know,' and give quite a different version from your own. . . .
 While on friendly terms with a man, to hear him sound the
 praises of a woman whom he has known. . . .
 A visitor who tells a long story when you are in a hurry. . . .
 The snoring of a man whom you are trying to conceal, and
 who has gone to sleep in a place where he has no business. . . .

Japan

Love Song

COLD is the wind, the rain falls fast;
 I linger, though the hour is past.
 Why come you not? Whence this delay?
 Have I offended—say?

My heart is sad and sinking too;
 O, break it not! it loves but you!
 Come, then, and end this long delay,
 Why keep you thus away?

The wind is cold, fast falls the rain;
 Yet weeping, chiding, I remain.
 You come not still—you still delay!
 O, wherefore can you stay?

Indonesia

Children's Song

O MOTHER, I would eat rare fruits.
 My son, go pick them in the mountain.

O Mother, I would eat shell-fish.
 My son, go seek them in the river.

O Mother, I would take a wife.
 My son, I too would marry.

Vietnam

YOU may boldly take a gem from the jaws of a crocodile,
You may swim the ocean with its tossing wreath of waves,
You may wear an angry serpent like a flower in your hair,
But you'll never satisfy a fool who's set in his opinions!

You may, if you squeeze hard enough, even get oil from sand,
Thirsty, you may succeed in drinking the waters of the mirage,
Perhaps, if you go far enough, you'll find a rabbit's horn,
But you'll never satisfy a fool who's set in his opinions!

India

Bhartrihari

Conversation of the Arrow and the Sword

HOW truthfully the well-notched arrow spoke
Unto the sword in head of battletide:
'What magic lustre glitters in thy steel
Like fairy dancers in the Caucasus?
Thou, who canst boast of thy long ancestry
of Ali's trusty weapon, Dhu 'l-Faqar;
Who hast beheld the might of Khalid's arm,
Sprinkled red sunset on the head of night—
Thine is the fire of God's omnipotence,
And neath thy shadow Paradise awaits.
Whether I wing in air, or lie encased
Within the quiver, wheresoe'er I be
I am all fire. When from the bow I speed
Towards a human breast, right well I see
Into its depth, and if it do not hold
A heart unflawed, unvisited by thoughts
Of terror or despair, swiftly my point
Plucks it asunder, and I spread it o'er
With surging gore for shift. But if that breast
Serenely throb with a believer's heart
And glow reflective to an inward light,
My soul is turned to water by its flame,
My shafts fall soft as the innocuous dew.'

Pakistan

Iqbal

The Tryst

IN thy presence my arms, my hands, my lips, all my being,
Tremble as tremble the leaves
Of the cinnamon-apples shaken by the wind.

The leaves of the cinnamon-apple do not tremble, O my love,
They shiver under the caress of the wind
Which drinks deep of their perfumed kisses.

Come with me tonight under the cinnamon-apples
And like their leaves you will shiver under my caress,
And like the wind I will drink deep of your perfumed kisses.

I will come. But what will you give me for my kisses?
For your kisses I offer you my kisses.
What will you give me for my heart?
For your heart I offer you my heart.
What will you give me for my love?
For your love I offer you my life.

I accept your kisses and your heart and your life;
And I give in exchange myself to be all yours.
And all trembling this night I will come to offer you my kisses
Under the cinnamon-apples caressed by the wind
And in the wind that drinks deep of their perfumed kisses.

Cambodia

Boatman's Love Song

A HAPPY and reckless youth I am
As I ply my boat on the deep Menam;
My song shall end and my song begin,
In praise of thee, my darling Chin.

CHORUS:

Begin with the head, and end with the toes;
My praise shall be strong as the tide that flows.

Who that has seen has e'er forgot
Thy pretty hair tied in a sweet knot?
And prettier still than the tuft of hair
Thy brow, unwrinkled by grief or care?

Chorus: Begin with the head, etc.

The eyebrows black, I'm sure that each
Is as shiny as any fine healthy leech;
No elephant, white, black, short or tall,
Can boast of such eyes, so loving and small.

Chorus: Begin with the head, etc.

As for thy nose, I'm certain that
None other has one so wide and flat;
And the ebony's bark, in its core beneath,
Was never so black as thy shiny teeth.

Chorus: Begin with the head, etc.

Complexion of gold, and a high cheek-bone,
Such treasures with pride would a princess own.
Right proud am I to woo and win
Such a lovely bride as my darling Chin.

Chorus: Begin with the head, etc.

Thy frame is as light as the forest stag,
And as strong and firm as a rocky crag;
Thy feet and toes (the more good luck)
As pretty and broad as the web-footed duck.

Chorus: Begin with the head, etc.

Thailand

Poetry

SOME poetry is dressed in knowledge and art.

The truest words spoken by any poet are those of Labid: 'Know that everything is vanity save God.'

God hath treasures beneath the Throne, the keys whereof are the tongues of poets.
Some poetry containeth much wisdom.

Arabic

The Sayings of Muhammad

Radha

KRISHNA, till thou come unto her, faint she lies with love and fear;
Even the jewels of her necklet seem a load too great to bear.

Krishna, till thou come unto her, all the sandal and the flowers
Vex her with their pure perfection though they grow in heavenly bowers.

Krishna, till thou come unto her, fair albeit those bowers may be,
Passion burns her, and love's fire fevers her for lack of thee.

Krishna, till thou come unto her, those divine lids, dark and tender,
Droop like lotus-leaves in rain-storms, dashed and heavy in their splendour.

Krishna, till thou come unto her, that rose-couch which she hath spread
Saddens with its empty place, its double pillow for one head.

Krishna, till thou come unto her, from her palms she will not lift
The dark face hidden deep within them like the moon in cloudy rift.

Krishna, till thou come unto her, angel though she be, thy Love
Signs and suffers, waits and watches—joyless 'mid those joys above.

Krishna, till thou come unto her, with the comfort of thy kiss
Deeper than thy loss, O Krishna! must be loss of Radha's bliss.

Krishna, while thou didst forget her—her, thy life, thy gentle fate—
Wonderful her waiting was, her pity sweet, her patience great.

Krishna, come! 'tis grief untold to grieve her—shame to let her sigh;
Come, for she is sick with love, and thou her only remedy.

So she sang, and Jayadeva
Prays for all, and prays for ever,
That Great Hari may bestow
Utmost bliss of loving so
On us all—that one who wore
The herdsman's form, and heretofore,
To save the shepherd's threatened flock,
Up from the earth reared the huge rock—
Bestow it with a gracious hand,
Albeit, amid the woodland band,
Clinging close in fond caresses
Krishna gave them ardent kisses,
Taking on his lips divine
Earthly stamp and woodland sign.

India

Jayadeva

Lazy Man's Song

I HAVE got patronage, but am too lazy to use it;
I have got land, but am too lazy to farm it.
My house leaks; I am too lazy to mend it.
My clothes are torn; I am too lazy to darn them.

I have got wine, but I am too lazy to drink;
 So it's just the same as if my cellar were empty.
 I have got a harp, but am too lazy to play;
 So it's just the same as if it had no strings.
 My wife tells me there is no more bread in the house;
 I want to bake, but am too lazy to grind.
 My friends and relatives write me long letters;
 I should like to read them, but they're such a bother to open.
 I have always been told that Chi Shy-yeh
 Passed his whole life in absolute idleness.
 But he played the harp, and sometimes transmuted metals.
 So even *he* was not so lazy as I.

China

Li-Po

On a 'Discovery' . . .

I CANNOT invent
 New things,
 Like the airships
 Which sail
 On silver wings;
 But today
 A wonderful thought

In the dawn was given,
 And the stripes of my robe,
 Shining from wear,
 Were suddenly fair,
 Bright with a light
 Falling from Heaven—
 Gold and silver, and bronze
 Lights from the windows of Heaven.

And the thought
 Was this:
 That a secret plan
 Is hid in my hand;
 That my hand is big,
 Big,
 Because of this plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world
Using my hand!

Japan

Toyohiko Kagawa

Ramayana's Claim

WHOE'ER this noble poem reads
That tells the tale of Rāma's deeds,
Good as the Scriptures, he shall be
From every sin and blemish free.
Whoever reads the saving strain,
With all his kin the heavens shall gain.
Brahmans who read shall gather hence
The highest praise for eloquence.
The warrior, o'er the land shall reign.
The merchant, luck in trade obtain;
And Sūdras listening ne'er shall fail
To reap advantage from the tale.

India

Ramayana

The Real is in Your Own Home

I LAUGH when I hear that the fish in the water is thirsty;
You do not see that the Real is in your home, and you wander from forest to forest
listlessly!
Here is the truth! Go where you will, to Benares or to Mathura, if you do not find
your soul, the world is unreal to you. . . .
To what shore would you cross, O my heart? There is no traveller before you, there
is no road. . . .
There, there is neither body nor mind; and where is the place that shall still the thirst
of the soul? You shall find naught in the emptiness.
Be strong, and enter into your own body; for there your foothold is firm. Consider
it well, O my heart! Go not elsewhere.
Kabir says: Put all imaginations away, and stand fast in that which you are.

India

Kabir

An Endless World

THERE is an endless world, O my brother,
 And there is a nameless Being, of whom naught can be said;
 Only he knows who has reached that region.
 It is other than all that is heard or said.
 No form, no body, no length, no breadth is seen there;
 How can I tell you that which it is?
 Kabir says: 'It cannot be told by the words of the mouth, it cannot be written on
 paper;
 It is like a dumb person who tastes a sweet thing—how shall it be explained?
India *Kabir*

A Beauty

HER soft fingers are young white-grass;
 Her skin is smooth as ointment.
 A sinuous tree-grub is her neck;
 Her teeth are seeds of melon.
 Head, like cicada's, broad; eyebrows
 Like silkworm-moth's antennae,
 Her dimples wait on artful smiles;
 How black and white her eye!

China

Shih Ching

Conquest

WHAT reaches the eye,
 Cannot the hand reach out to it?
 The sky seen from the earth,
 Can we not make it our own, is it beyond us?
 O primal force
 That fills sky and earth, eye and mind!
 Are we merely to dream and dream
 And toil
 And in the end slump in a futile heap?

 'All that the heart yearns for,
 All gifts,
 Glory and merit and all else noble
 Can be ours
 Yes, if only we conquer self.'
 So spoke the sages
 Ages ago.

ASIA THROUGH ASIAN EYES

And we who hear now and know,
Are we to stand, listless, nerveless,
Sunk into nothing?
Is it beyond us, this power,
The power to win
And rule the self?

India

Bharati

Love Song

LIKE the fine and silky hair of our goats
Which climb up very high on the peaks
Of inaccessible Kara-Koroum,
So fine and silky is the hair of my girl.

Her eyes are soft as the eyes of the goats
That call their males on the mountain,
Her eyes are soft as the eyes of the goats
That hold the heavy teat to their young.

Her eyes have the colour of topaz
With which she decks her head and neck
And this topaz has the soft colour
Of the soft eyes, very soft eyes of our goats.

Her body apt for work is slight and supple,
As slight and supple as the bounds
Which our goats make, when they leap
On the curved flanks of the summit of Dapsang.

Her cheeks are ever fresh to my lips,
Fresh like the milk I draw daily
When the goats come back to the stable
From the swelling udders that sweep the ground.

Tibet

Black Hair

LAST night my kisses drowned in the softness of black hair,
And my kisses like bees went plundering the softness of black hair.
Last night my hands were thrust in the mystery of black hair,

And my kisses like bees went plundering the sweetness of pomegranates.
 And among the scents of the harvest above my queen's neck, the harvest of black hair;
 And my teeth played with the golden skin of her two ears.
 Last night my kisses drowned in the softness of black hair,
 And my kisses like bees went plundering the softness of black hair.

Afghanistan

The Four Seasons

SPRING

The air is mild, warmed by the sun's breath;
 The shadow of the golden cock floats on the palace walls.
 The curtain of willows echoes to a murmur, the canary sings at the whim
 of the breeze.
 The flowers blossom in their full beauty,
 And the butterfly sips their perfume.

SUMMER

The red-flowered pomegranate is swayed by the gusty breeze
 We savour the delights of leisure by the swing.
 The canary, regretting the Springtime, still flutters his wings.
 The swallow, oppressed by the same nostalgia, still twitters indecisively.

AUTUMN

The Autumn breeze blows across the desolate landscape;
 From time to time the nanh-bird calls to us from the sky;
 At the jade-well, the water-lily is withering, losing its golden hue;
 In the phong-forest the leaves are falling like rain-drops.

WINTER

Rosy flames shoot from the nearby fireplace;
 During these winter days, sadness vanishes in glasses of alcohol;
 We feel the snow's frozen breath beyond the door;
 The wind leaves a trail of ice as it blows along the river.

Vietnam

Mokcha (Supreme Happiness)

LIKE the bright drop
 Which, from the perfumed womanhood
 Of loving night,
 Night amorous ever,

ASIA THROUGH ASIAN EYES

Tireless in her couplings
With the body of the world,
Falls in the virgin breast
Of a rose, and straightway
Ravishes her and shows
In its tiny globe
All the work of Brahma,
All the sky and all the earth;

So the drop of the dew
Of thy love, which trembles
On the petals of my heart,
Reflects in my love
The sky of the soul,
So sought Nirvana;

My love is Mokcha
Making me, from on earth,
Taste the high savour
Of immaterial joy.
Through thy love I have felt
That my essence is god-like
And that I am part
Of the world's Creator.

Burma

Megdan

The Moon in the Mountains

HERE in the mountains the moon I love,
Hanging alight in a distant grove;
Pitying me in my loneliness,
She reaches a finger and touches my dress.
My heart resembles the moon;
The moon resembles my heart.
My heart and the moon in each other delight,
Each watching the other throughout the long night.

China

Chen Shan-Min

IV

The State:

*Kingship, Republics, Officials, Administration,
Law, Crimes, Army, War*

Preface to History of China

YOUR servant's physical strength is now relaxed; his eyes are short-sighted and dim; of his teeth but a few remain. His memory is so impaired that the events of the moment are forgotten as he turns away from them, his energies having been wholly exhausted in production of this book. He therefore hopes that your Majesty may pardon his vain attempt for the sake of his loyal intention, and in moments of leisure will deign to cast a sacred glance over this work, so as to learn from the rise and fall of former dynasties the secret of the successes and failures of the present hour. Then if such knowledge shall be applied for the advantage of the Empire, even though your servant may lay his bones in the Yellow Springs, the aim and ambition of his life will be fulfilled.

China

Szuma Ch'ien

Life when a good King rules

AN emperor knows how to govern when poets are free to make verses, people to act plays, historians to tell the truth, ministers to give advice, the poor to grumble at taxes, students to learn lessons aloud, workmen to praise their skill and seek work, people to speak of anything, and old men to find fault with everything.

China

Address of the Duke of Shao to King Li-Wang

Killing and Punishment

THE killing of a person is said to be wrong and punishable with death. According to this principle, the killing of ten persons must be ten times as wrong and punishable with a tenfold death penalty, and the killing of a hundred persons must be a hundred times as wrong and punishable with a hundredfold death penalty. All enlightened men of the world know this and condemn killing as wrong, and yet, in the case of the great wrong of waging war against States (thereby killing many persons), they do not condemn it and, on the contrary, applaud it as right. They do not really know (what is right and what is wrong) . . . (For) if a person, on seeing a little blackness, calls it black and, on seeing much blackness, would call it white, he does not (really) know the difference between black and white.

China

Mencius

A Sovereign and Subjects

MENCIUS said to King Suen of Chi: 'When a sovereign treats his subjects like his own hands or feet, they will treat him like their own bellies or hearts; if he treats them like dogs or horses, they will treat him like the man in the street; if he treats them like earth or grass, they will treat him like a robber or an enemy.'

Not to instruct the people (in their duties) but to employ them (in war) is to ruin them.

Good government (in the form of laws and prohibitions) is less effective in gaining (the hearts of) the people than good instructions. Good government (in the form of laws and prohibitions) inspires the people with fear; good instructions inspire them with love.

China

Mencius

On Government

CHI KANG TZE (a powerful minister of Lu) asked Confucius about government, saying: 'What is your opinion as regards killing the bad for the sake of the good (as a rule of government)?' Confucius (respectfully) replied: 'Sir, in government, why need you resort to killing? If you are earnestly for good, the people will be good. The conduct of those who govern is like the wind, and that of the governed is like the grass. When the grass is blown by the wind, it must bend.'

To govern (a people) is to make them right. If you lead them by (setting the example of) being right, who will dare to be not right?

If the personal conduct of those who govern is just and irreproachable, their commands, though unexpressed, will be observed. If their personal conduct is unjust and reproachable, their commands, though expressed, may not be obeyed.

Should good men govern a State for a century without interruption, they could have (even) the worst criminals reformed, and the death penalties abolished.

China

Confucius

Politics

TO govern a State (even) of a thousand chariots (i.e. a principality) demands devotion to duty, sincerity (deserving of the confidence of the people), economy in expenditure, love for (i.e. deep interest in the welfare of) the people, and employment of the people at the proper time (i.e. without interfering with their seasonal occupations).

He who governs with virtue (as the basic principle) is like the North Polar Star, which remains at its place, while all the other stars turn towards it (for guidance and enlightenment).

China

Confucius

THE STATE

Government

THERE is an ancient saying: 'To govern is like having a shampoo.' Although some hairs may have to be sacrificed, one must have it. To grudge the sacrifice of a few hairs, forgetting the advantage that may be done to the hair as a whole, is to ignore the relative importance of things.

China

The Exchequer

THERE is nothing so worthy as wealth, which has the quality of giving worth even to worthless men.

Wealth leads to Dharma as well as happiness in this life, if it is acquired with discrimination in the right way and without evil.

Wealth that can be got by discarding compassion (on the part of the acquirer) and without love (on the part of those who part with it) is not to be cared for, but should be spurned.

The chief advantage of wealth is the security it gives. A man of wealth may venture on any action, in that splendid security with which a man looks on an elephant-fight from the top of a hill. He enjoys all the pleasures of adventure and of triumph without anxiety as to possible reverses.

Make wealth for there is no other munition of war so effective. There is no sharper sword with which to cut the pride and confidence of the enemy.

India

The Tiru-Kural

Assembly Work

THOSE who are masters of the art of speaking take note of the disposition and mood of the assembly and choose their words and adopt a style of speech to suit them.

Good and successful speech requires a careful understanding of the disposition and receptivity of the audience and a clear understanding of the subjects talked about.

India

The Tiru-Kural

Rule of War

FIGHT in the way of Allah against those who fight against you, you begin not hostilities. Lo! Allah loveth not aggressors.

And kill them wherever you find them and drive them from the places whence they drove you out; for persecution is worse than killing. And fight not with them at the sanctuary (of Mecca) till they attack you there, and if they attack you kill them. That is the reward of graceless people.

But if they desist, then verily Allah is Forgiving, Merciful.

Fight against them till there is no more persecution and religion is all for Allah; but if they desist, then let there be no hostility except against wrong-doers.

Arabic

The Koran

Punishment

PUNISHMENT alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment to be identical with the law. If punishment is properly inflicted after due consideration, it makes all people happy; but inflicted without consideration, it destroys everything. . . . The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world yields the enjoyments which it owes.

India

Manu

Soldiers

THE National Guard (lit. warriors) are heroes of choice valour, and, as the profession is hereditary, they become adepts in military tactics. In peace they guard the sovereign's residence, and in war they become the intrepid vanguard.

The army is composed of Foot, Horse, Chariot, and Elephant soldiers. The war-elephant is covered with coat-of-mail, and his tusks are provided with sharp barbs. On him rides the Commander-in-chief, who has a soldier on each side to manage the elephant. The chariot in which an officer sits is drawn by four horses, whilst infantry guard it on both sides. The infantry go lightly into action and are choice men of valour; they bear a large shield and carry a long spear; some are armed with a sword or sabre and dash to the front of the advancing line of battle. They are perfect experts with all the implements of war such as spear, shield, bow and arrow, sword, sabre, etc., having been drilled in them for generations.

China

On Yuan Chwang

Government

GOVERNMENT is the means by which the ruler keeps and protects his person, and therefrom it must have a fundamental connection with Heaven. Heaven uses a number of ways in sending down the intimations of Its will.

China

Shih Ching

THE STATE

THERE are three things that are universally honoured: rank, age, and virtue. In court, rank comes first; in the village, age comes first; in aiding one's generation and leading the people, these two are not equal to virtue.

China

Mencius

Six Ministries

MINISTRY of Heaven:

In charge of all important affairs of state,
since Heaven covers all.

Ministry of Earth:

In charge of revenue and education,
since Earth supplies and educates.

Ministry of Spring:

In charge of ceremonies and rites,
since Spring is the return to life
and the occasion for festivities.

Ministry of Summer:

In charge of military affairs,
since Summer implies 'the fire of discipline'.

Ministry of Autumn:

In charge of justice,
since Autumn is the time for reaping
what has been sown; and for the separation
of the tares from the wheat.

Ministry of Winter:

In charge of public works such as the
building of dikes and granaries,
since Winter is the time when farmers
have leisure to work for the state.

China

Han Yü-Shan

Political Teaching

IF we stop looking for persons of superior morality to put into power
[a Confucian ideal],
People will not be jealous of one another.
If we cease prizing goods difficult to obtain,

ASIA THROUGH ASIAN EYES

There will be no more thieves.
If we do not look at what kindles desire,
Our hearts will remain unconfused.
Therefore the sage rules
By emptying their hearts
And filling their bellies,
By weakening their ambitions
And toughening their sinews,
Always striving to make the people knowledgeable and desireless,
And seeing that those who have knowledge dare not interfere.
By thus acting through inaction,
All things are controlled.

China

Lao Tzu

Akbar

MY father always associated with the learned of every creed and religion: especially the Pundits and the learned of India, and, although he was illiterate, so much became clear to him through constant intercourse with the learned and the wise, in his conversations with them, that no one knew him to be illiterate, and he was so well acquainted with the niceties of verse and prose compositions that his deficiency was not thought of. In his august personal appearance he was of middle height, but inclining to be tall; he was of the hue of wheat; his eyes and eyebrows were black, and his complexion rather dark than fair; he was lion-bodied with a broad chest, and his hands and arms long. On the left side of his nose he had a fleshy mole, very agreeable in appearance, of the size of half a pea. Those skilled in the science of physiognomy considered this mole a sign of great prosperity and exceeding good fortune. His august voice was very loud, and in speaking and explaining, had a peculiar richness. In his actions and movements he was not like the people of the world, and the Glory of God manifested itself in him. Notwithstanding his Kingship, his treasures, his fighting elephants and Arab horses, he never by a hair's breadth placed his foot beyond the base of humility before the Throne of God, and never for one moment forgot Him. He associated with the good of every race and creed and persuasion, and was gracious to all in accordance with their condition and understanding. He passed his nights in wakefulness, and slept little in the day; the length of his sleep during a whole night and day was not more than a watch and a half. He counted his wakefulness at night as so much added to his life. His courage and boldness were such that he could mount raging, rutting elephants, and subdue to obedience murderous elephants.

India

Emperor Jehangir's Memoirs

INDIA is a land where when rain falls it turns into pearls and rubies for those who have no ornaments; from here come musk, camphor, amber and aloes-wood, and various kinds of perfumes for those who require them; here grow all kinds of sweet-smelling substances and nutmeg, and andropogonnadus; here are found ivory and jai-phal, and aloes-wood, and sandal, and here is found in abundance the mineral tutia; here are found lions, leopards, elephants and bears; and here are found cranes and parrots, and peacocks, and pigeons; and here grow the coconut tree and the ebony tree and the pepper plant; and here are made the unparalleled swords which need not be polished, and the lances which when wielded, large armies are routed; who can deny the excellence of such a land except a fool?

Arabic

A'tharul Bilad, Al-Qazvini

The Arts and Sciences of India as seen through Arabian Eyes

THE Indians are the first (most advanced) nation, very large in number and belonging to a noble country. All the ancient peoples have acknowledged their wisdom and accepted their excellence in the various branches of knowledge. . . . The kings of China used to call the Indian kings the kings of wisdom because of their great interest in the sciences. . . . The Indians, therefore, according to all the nations throughout the ages had been the mines of wisdom, and the fountains of justice and administration. But on account of the great distance of India from our country, few of their compositions reached us. And, therefore, only a small portion of their sciences was received by us. We learnt of only a few of their scholars. In astronomy, for example, there are three schools of thought in India (i) the school of Siddhanta; (ii) the school of Arjibhar (Aryabhata) and (iii) the school of Arkand (Khandakhadyaka). But in spite of our efforts we received only the theory of Siddhanta. And this is the theory which has been followed by a group of Muslim scholars who based their (astronomical) tables on it. . . . In music we have received from them the book called Yafar (?). It literally means 'the Fruits of Wisdom'. It contains the principles of modulation and the collections of tunes. And what reached us of their science of ethics is the book 'Kalila Wa Dimna' which is widely known. And what reached us of their works on arithmetic is the one which has been collaborated by Abu Jafar Muhammed b. Musa al-Khawrizmi. This is the shortest process of calculation easiest to learn. It proves the sharp intelligence of the Indians, their creative genius and their excellence in invention.

Arabic

Abu Ma'shar al-Balkhi

Punishment in Ancient India

THE people are numerous and happy; they have not to register their households, or attend to any magistrates or their rules; only those who cultivate the royal land have to pay a portion of the gain from it. If they want to go they go; if they want to

stay they stay. The king governs without decapitation or corporal punishments. Criminals are simply fined; . . . even in cases of repeated attempts at wicked rebellion they only have their right hands cut off. . . . Throughout the whole country the people do not kill any living creature, nor eat onions or garlic. The only exception is that of the Chandalas. . . . In that country they do not keep pigs and fowls, and do not sell live cattle; in the markets there are no butchers' shops, and no dealers in intoxicating drinks.

China

Yuan Chwang

Revenue and Taxation

AS the Government is generous official requirements are few. Families are not registered, and individuals are not subject to forced labour contributions. Of the royal land there is a four-fold division: one part is for the expenses of government and state worship, one for the endowment of great public servants, one to reward high intellectual eminence, and one for acquiring religious merit by gifts to the various sects. Taxation being light, and forces' services being sparingly used, every one keeps to his hereditary occupation and attends to his patrimony. The king's tenants pay one-sixth of the produce as rent. Tradesmen go to and fro bartering their merchandise after paying light duties at ferries and barrier stations. Those who are employed in the government service are paid according to their work. They go abroad on military service or they guard the palace; the summonses are issued according to circumstances and after proclamation of the reward the enrolment is awaited. Ministers of state and common officials all have their portion of land, and are maintained by the cities assigned to them.

China

Yuan Chwang

A Ruler

A RULER is like a vessel, while the people are like water. If the vessel is square, the water is square; if the vessel is round, the water is round.

China

Confucius

Inhabitants of India

I HAVE found the inhabitants of India to have made great advancement in astrology and in mathematics. They have a special Indian script. In the science of medicine also they are highly advanced. They know some of its special secrets and are experts in the treatment of serious diseases. They are experts in the arts of sculpture, painting and architecture, etc. Their paintings in colour are found in arches and similar structures. They possess the game of chess which is the noblest game and requires more intellect and intelligence than any other game. They make shining swords and are the best swordsmen having great mastery in the art of wielding them. They know the

charms by which the poisons may be counteracted and pain cured. Their music is charming. The name of one of their musical instruments is Kankula which consists of a single string fixed on a gourd (Radu). It is used in place of Sitar and Jhanjh. They have various kinds of dances. They have special skill in fighting with lances. They know the 'manusafa' (?). They know magic, fumigation and cauterization. They have a script comprehending the letters of various languages, and many other scripts also. Their literature is rich in poetry and has long orations. They have special instinct for philosophy and literature. We have received the book 'Kalila-War-Dimma' from them. They are thoughtful and vigorous. The Chinese do not possess the qualities which they have. They have good judgment and follow praiseworthy practices like cleaning and brushing the teeth, doing physical exercise and dyeing the hairs and combing and dressing them. They have beauty, grace, elegance and fragrance. Their women are exemplary. From there the royalties get the best aloes-wood and with them originated mysticism and charms which counteract the poisons. The origin of astronomical science also goes back to the Indians. From them the other peoples learnt it. Adam descended from the heaven to their country. It is said that the Abyssinians are well-built and have fine voice. But you will certainly find these qualities among the young Sindhi songstresses also. There is yet another special quality among them. Among the slaves the best cooks are those from Sindh. They have natural instinct for preparing well all kinds of tasteful dishes. Another excellence of them is that the money-changers do not trust their bags with exchange-houses but with the Sindhis and their sons, because they have better insight in matters of exchange and are more trustworthy and loyal than others. Few of the money-changers would trust a Greek or a Khorasani with his exchange bag and keys.

Arabic

Amr b. Bahr al-Jahiz of Basra

The Rules of a King

A KING should be farsighted like the vulture, patient like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. A king should win over a hero by joining his palms, a coward by inspiring him with fear, and a covetous man by gifts of wealth, while with an equal he should wage war. He should be mindful of producing disunion among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from disunion and destruction. If he become stern, the people feel it as an affliction. The rule is that he should be stern when the occasion requires sternness, and mild when the occasion requires mildness. By mildness should the mild be cut. By mildness one may destroy that which is fierce. There is nothing that mildness cannot effect. For this reason, mildness is said to be sharper than fierceness. That king who becomes mild when the occasion requires mildness and who becomes stern when sternness is required, succeeds in accomplishing all his objects, and in putting down his foes.

India

Vyasa

Ideal Country

IN a small state with few people,
 Let there be military organizations,
 But do not make use of them.
 Induce people to be willing to die doubly [in defence of their homes],
 But not to migrate to a distance.
 So that, although they had ships and carriages,
 No one would ride in them,
 And, although they had armour and weapons,
 There would be no reason to array troops for battle.
 Induce people again to knot cords
 And use them [in place of writing],
 To delight in their food,
 To beautify their clothing,
 To be satisfied with their homes,
 And to rejoice in their own customs.
 Then a neighbouring state might be within sight,
 And the sounds of its cocks and dogs might be within bearing,
 Yet the people might grow old and die
 Without ever having gone there.

China

Lao Tzu

Kingship

ALTHOUGH ranks and titles today bring neither privileges nor material returns to the owner, with the exception, perhaps, of military and police ranks, they were in the ancient days the expression of a person's responsibility towards society and the measure of the distribution of material wealth he obtained from it. Thai society of the past being almost entirely agricultural, land was the most important factor, and land tenure was the basis upon which the Thais established their social order.

The principle upon which land tenure became a basis of the social order is as follows:

All land belongs to the King.

Every man who has come of age must have land on which to make his livelihood.

Men are allowed to hold land by royal permission and come under royal protection while doing so.

In return for this privilege, each man who holds land must yield to the King either money or goods in the form of taxes and levies, or must perform personal service to the State, of which the King is the Head.

The amount of land held by a man is fixed by the scale of responsibilities he has towards the State.

Thailand

Kukrit Plamo

THE whole of the science of politics consists in mastery (of the temptations) of the five senses.

India

Kantilya

Power and Weakness

IT is said that the Creator created Power for the object of protecting Weakness. Weakness is, indeed, a great being, for everything depends upon it. The eyes of the weak, of the muni, and of the snake of virulent poison, should be regarded as unbearable. Do not, therefore, come into hostile contact with the weak. Thou shouldst regard the weak as always subject to humiliation. Take care that the eyes of the weak do not burn thee with thy kinsmen. In a race scorched by the eyes of the weak, no children take birth. Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness becomes totally exterminated. If a person, who has been humiliated or struck, fails, while shrieking for assistance, to obtain a protector, divine chastisement overtakes the king and brings about his destruction. Do not, while in enjoyment of Power, take wealth from those that are weak. The tears shed by weeping men abused by falsehoods slay the children and animals of those that have uttered those falsehoods. Like a cow, a sinful act perpetrated does not produce immediate fruits. If the fruit is not seen in the perpetrator himself, it is seen in his son or in his son's son, or daughter's son. When a weak person fails to find a rescuer, the great rod of divine chastisement falls upon the king.

India

Vyasa

The King

THE king shall dismiss a priest who, when ordered, refuses to teach the Vedas to an outcaste person or to officiate in a sacrificial performance undertaken by an outcaste. Then the dismissed priest shall, through the medium of spies under the guise of colleagues, instigate each minister, one after another, saying on earth, 'The King is unrighteous; well, let us set up in his place another king who is righteous, or who is born of the same family as this king, or who is kept imprisoned, or a neighbouring king of his family, or a wild chief, or an upstart; this attempt is to the liking of all of us; what dost thou think?' If any one or all of the ministers refuse to acquiesce in such a measure, he or they shall be considered pure. This is what is called religious allurements.

A commander of the army, dismissed from service for receiving unlawful things, may, through the agency of spies under the guise of colleagues, incite each minister to murder the king with a view to acquiring immense wealth, each minister being asked, 'This attempt is to the liking of all of us; what dost thou think?' If they refuse to agree, they are to be considered pure. This is what is termed monetary allurements.

A woman spy, under the guise of an ascetic and highly esteemed in the harem of the king, may allure each prime minister, one after another, saying, 'The queen is enamoured of thee and has made arrangements for thy entrance into her chamber;

besides this, there is also the certainty of large acquisition of wealth.' If they discard the proposal, they are pure. This is what is styled love allurements.

With the proposal of leaving on a commercial vessel, a minister may induce all other ministers to follow him. Apprehensive of danger, the king may arrest them all. A spy, under the guise of a fraudulent disciple, pretending to have suffered imprisonment, may incite each of these ministers thus deprived of wealth and rank, saying, 'The King has betaken himself to an unwise course; well, after murdering him, let us put another in his stead, we all like this; what dost thou think?' If they refuse to agree, they are pure. This is what is termed allurements under fear.

Of these tried ministers, those whose character has been tested under religious allurements shall be employed in civil and criminal courts; those whose purity has been tested under monetary allurements shall be employed in the work of a revenue collector and chamberlain; those who have been tried under love allurements shall be appointed to superintend the pleasure grounds, both external and internal; those who have been tested by allurements under fear shall be appointed to immediate service; and those whose character has been tested under all kinds of allurements shall be employed as prime ministers, while those who are proved impure under one or all of these allurements shall be appointed in mines, timber and elephant forests, and factories.

India

Arthashastra

Kingship, Government

MANU: When creatures, being without a king, were through fear dispersed in all directions, the Lord created a king for the protection of this whole creation. The king who properly inflicts punishment prospers, but he who is voluptuous, partial, and deceitful, will be destroyed, even through the unjust punishment which he inflicts.

VIVEKANANDA: The king is like the lion; in him are present both the good and evil propensities of the lord of beasts. Kings are the centres where all the forces of society, otherwise loosely scattered about, are made to converge and from which they start and course through the body politic and animate society. But the king forgets that those forces are only stored with him so that he may increase and give them back.

VYASA: All creatures rest upon righteousness. All creatures grow in the growth of righteousness and decay with its decay. Righteousness is called Dharma. The sages, O King, have declared that Dharma restrains and sets bounds to all evil acts of men. The Lord created Dharma for the advancement and growth of creatures.

TAGORE: Can a civilization ignore the law of moral health and go on in its endless process of inflation by gorging upon material things? Man in his social ideals naturally tries to regulate his appetites, subordinating them to the higher purpose of his being. But in the economic world our appetites follow no other restrictions but those of supply and demand.

KAUTILYA: Harmlessness, truthfulness, purity, freedom from spite, abstinence from cruelty, and forgiveness are duties common to all. Hence the king shall never allow the people to swerve from their Dharma; for whoever upholds his own duty even

adhering to the customs of the Aryas will surely be happy both here and hereafter. For the world, when maintained in accordance with injunctions of the Vedas, will surely progress, but never perish.

SRI AUROBINDO: And that which must now awake is not an Anglicized oriental people, docile pupil of the West and doomed to repeat the cycle of the Occident's success and failure, but still the ancient immemorable Shakti recovering her deepest self, lifting her head higher toward the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma.

SUKRA: How can the man who is unable to subdue his mind and senses master the world? The king should first provide discipline to himself, then to his sons, then to ministers, then to servants, then to the subjects.

GANDHI: Government over self is the truest Swaraj; it is synonymous with Moksha or salvation. The first step to Swaraj lies in the individual. The great truth: 'As with the individual so with the universe,' is applicable here as elsewhere. A drowning man cannot save others. In order to be fit to save others, we must try to save ourselves. The individual, being pure, sacrifices himself for the family, the latter for the village, the village for the district, the district for the province, the province for the nation, the nation for all.

India

On Punishment

As the government is honestly administered and the people live together on good terms the criminal class is small. The statute law is sometimes violated and plots made against the sovereign; when the crime is brought to light the offender is imprisoned for life; he does not suffer any corporal punishment, but alive and dead he is not treated as member of the community (lit. as a man). For offences against social morality, and disloyal and unfilial conduct, the punishment is to cut off the nose, or an ear, or a hand, or a foot, or to banish the offender to another country or into the wilderness. Other offences can be atoned for by a money payment.

China

Yuan Chwang

Heaven and Man in Partnership

IF an emperor has seven outspoken ministers, he cannot lose his empire in spite of his misdeeds . . . therefore, in the face of wrong or of unrighteousness, it is the duty of the son to oppose his father and the duty of the minister to oppose his sovereign.

In case a ruler treats his people as if they were grass and dirt, the people should regard him as a bandit and an enemy.

To gag the voice of the people is more dangerous than to dam the flow of a river. The wise engineer of the river deepens its basin and facilitates its flow. The wise ruler encourages men to speak out freely.

China

Mencius

Last Will and Testament of a Dying Ruler

I FIRST fell ill from a simple ailment. Other disorders followed, and it became evident that I should not recover. They say that death at fifty cannot be called premature, and as I have passed three score I may not resent the call. But when I think of you, my sons, I cannot but feel regrets. Now I say to you, strive and strive again. Do no evil because it is a small evil; do not leave undone a small good because it is a small good. Only with wisdom and virtue can men be won. But your father's virtue was but slender, and unequal to the strain.

After my death you are to conduct the affairs of the state with the Prime Minister. You are to treat him as a father, serve him without remissness, and seek instruction from him. This is my final and simple command.

China

San Kuo Chih Yen I

Traffic Regulations

(THE ruler) does not gallop the horses of his carriage in the capital; he should bow forward on entering a village.

A charioteer driving a woman should keep his left hand advanced (with the reins in it) and his right hand behind him.

When riding in a carriage one should not cough loudly nor point.

In the streets of the capital touch the horses gently with the brush end of the switch. Do not urge them to speed; the dust should not fly beyond the ruts.

China

Li Chi

Edicts

HIS Sacred and Gracious Majesty the King does reverence to men of all sects, whether ascetics or householders, by gifts and various forms of reverence.

His Sacred Majesty, however, cares not so much for gifts or external reverence, as that there should be a growth of the essence of the matter in all sects. The growth of the essence of the matter assumes various forms, but the root of it is restraint of speech; to wit, a man must not do reverence to his own sect, or disparage that of another, without reason. Depreciation should be for specific reasons only, because the sects of other people all deserve reverence for some reason or another.

By thus acting a man exalts his own sect, and at the same time does service to the sects of other people. By acting contrariwise a man hurts his own sect, and does disservice to the sects of other people. . . . Concord is meritorious.

India

Edicts of Asoka

Edicts

NOW, by reason of the practice of piety by His Sacred and Gracious Majesty the King, the reverberation of the war-drums has become the reverberation of the Law. . . . As for many years before has not happened, now, by reason of the inculcation of the Law of Piety by His Sacred and Gracious Majesty the King, (there is) increased abstention from the sacrificial slaughter of living creatures, abstention from the killing of animate beings, seemly behaviour to relatives, seemly behaviour to Brahmans, hearkening to father and mother, hearkening to elders. Thus, as in many other ways, the practice of the Law (of Piety) has increased, and His Sacred and Gracious Majesty the King will make such practice of the Law increase further.

The sons, grandsons and great-grandsons of His Sacred and Gracious Majesty the King will cause this practice of the Law to increase until the æon of universal destruction.

*India**Asoka**'Wars Begin in the Minds of Men'*

IT is said that at one time two powerful clans of northern India, the Sakyas (to which the Buddha himself belonged) and the Koliyas, who had lived peacefully for many years, suddenly started preparing for war against each other. Hate stories had circulated on either side till the people rose in arms, clamouring for revenge for imaginary offences. Their armies marched to the field of battle and prepared for action. Then the Buddha himself appeared in their midst. He went and sat down on a log of wood lying in the battlefield. The news spread and the kings of the rival clans hastened to pay homage to him.

The chief of the Koliyas knelt on one side and the chief of the Sakyas on the other. The Buddha addressed the King of the Koliyas: 'Friend,' he asked gently, 'what has brought you here? Why have you seen fit to declare war?'

'Sire,' answered the King of the Koliyas, 'it is a sinister trick. The Sakyas have long taunted us with this and that, called us cowards and cattle-grazers and impious ones, for they said, "You have not produced a Prince of Light, a god among men——"'

'But what, friend,' interrupted the Buddha, 'was the act, the word or dream that caused you to declare war?'

'Prince among men,' answered the King of the Koliyas, 'I will tell you . . . or rather, with your permission, I will command my Prime Minister to tell you, because he knows everything about it.'

So the Prime Minister was summoned and his master bade him tell the Buddha why it was necessary for the Koliyas to declare war.

'Prince among men,' the Prime Minister answered, 'we declared war because the Sakyas have been taunting us in act, word and deed.'

'And pray what may that be?' asked the Buddha.

The Prime Minister looked embarrassed. 'Prince among men,' he said, 'I will ask my Secretary to explain it all. He understands every circumstance of the case.'

So the Secretary was summoned. 'You are to explain to the Exalted One the reasons for our declaring war on the Sakyas,' commanded the Prime Minister.

'Prince among men,' answered the Secretary, 'such taunts have been spat at us—they called us cowards and cattle-grazers—that we said we would fight when the occasion came, after all, we, too, are warriors.'

'But, my friend,' said the Buddha gently, 'tell me about the taunts.'

'My memory fails me, Exalted One . . . but my Personal Assistant knows all about it. May I call him?'

'By all means,' replied the Buddha. 'if you are sure he can explain the matter.'

'Oh, I am sure he can explain. He has a very excellent memory.'

But, alas, the Personal Assistant's memory also failed him. 'I am sorry,' he said. 'I cannot recall. We were going to war, and therefore I am sure that it must have been a very grave matter—'

'Surely you can remember——' prodded the Secretary.

'Well, I do seem to recall,' said the poor Assistant more and more nervously, 'that it was about some water.'

This was considered so funny that even the crows at night laughed. But the Buddha did not laugh. Patiently, he continued to enquire of them 'on what grounds did the Koliyas declare war on the Sakyas.'

'Call the Chief Clerk!' commanded the Prime Minister. And the Chief Clerk was summoned and asked the reason for war.

'I am sorry,' he replied, 'I cannot recall, but the Deputy Recorder is bound to know.' So the Deputy Recorder was summoned, and the Sub-recorder, and his assistant, and the head of the district. Finally, in desperation, they called the headman of the village. Ananda Simhala, who happened to be serving with the troops ready to go into battle. He was brought before the Buddha who said to him:

'My friend, why did you say this and that against the Sakyas and want to make war on them?'

'Prince, it was like this,' replied the village headman. 'For one, two and three years there have been no rains, and the village has been silent with misery. The waters of the river have trickled away until there was no more left that could be sucked up by a thirsty bull. And we have many bulls, as you know.'

'Yes,' said the Buddha gently, 'but continue, my friend.'

'Well, Prince among men,' said Ananda Simhala, 'I heard that the Sakyas had been building a dam of stone and mud to bring water to their fields. And I cried vengeance on these sons of men, that they should have water while we have famine. So the next day I went to the village office and I gave a coconut and flowers to the clerk and he said "Yes" and he spoke to his Chief, and his Chief to his Chief, and his Chief to the biggest Chief, until——'

'Until what?' asked the Buddha.

'Well, until I scarcely had time to go and don my sword and buckle on my armour and the council at the Village Hall had declared war. You see, Father of all men, we are poor. And I, as headman of the village have seen much misery.'

THE STATE

Suddenly the village headman stopped and looked shamefacedly at the ground. There was a long silence until the Buddha spoke: 'You see, friends, you go to war about a bit of water that does not even exist. Go, ignorant men, and may you follow the noble, fateful path of deliverance. Enmity is not appeased through enmity but through faith and understanding. This is the eternal law.' Thus was peace established between the Sakyas and the Koliyas.

India

Buddhist fable

V

*Society: Family, Education, Proverbs,
Maxims, Marriage, Women*

Caste

BY the power of self-denial, acting selectively on the potencies of the primal seed in all, persons born in one caste may change into a higher or by the contradiction of self-denial, by self-indulgence, and selfishness may descend into a lower. The pure, the upward-aspiring, the gentle-speaking, the free from pride, who live with and like the Brahmins and the other twice-born castes continually—even such Shudras shall attain those higher castes.

India

Manu

The Creation of Castes

FROM the mouth of Brahma, meditating on truth and entering upon the functions of creation, were produced a thousand pairs. They, thus born, were all moved by the quality of Satwa, and were joined to the right understanding. Another thousand pairs he created from his breast. They all were moved by the quality of Rajas, and were full of strength and invincible. Another thousand pairs he created again from his thigh. They were moved by the two qualities of Rajas and Tamas, and were full of energy and enterprise. From his two feet he created another thousand pairs. They were all moved by the quality of Tamas, and were without beauty, and of little understanding.

In this way, after the establishment of the means of subsistence for them, the Lord himself established honour and precedence among them according to their respective rights and qualifications.

India

Customs and Festivals

IT is interesting to observe how closely so many of the festivals are associated with nature. These begin in the first month with the worship of stars and the Lantern Festival, and continue in early spring with the Ch'ing Ming Festival, which takes the people out into the countryside to the graves of their ancestors.

Several other festivals are likewise intimately associated with the forces of nature, and it is interesting to note that no less than three of these, the Lantern Festival, All Souls' Day, and the Moon Festival, come at the time of, and are closely connected with, the full moon.

It is a sentiment which permeates much of the greatest Chinese art and poetry, for in the Chinese, as perhaps in no other people, has been developed a keen consciousness

and awareness of the movement and rhythm of nature, as evidenced in the yearly rotation of the seasons. It is an awareness which has made them deliberately subordinate their own activities to that of the forces of nature, so that as we read this book, we find such things as their foods, the clothes which they put on, and the lighting and taking away of their winter fires, all following in their times a course as rigid as that of the birds in their seasonal migrations.

Perhaps it is this subordination of man's will which has prevented China from achieving a science, for science is born from the struggle against, rather than the submission to, natural forces.

China

The Children

THE wise say that it is comparatively easy to obtain the ambrosia of the gods produced from the ocean and the earth it surrounds, and elephants with eyes of fire foremost in war, and heaps of sparkling jewels, but difficult to beget virtuous children.

India

Negarltam

to procure a crowned elephant with a perforated trunk and an elongated face, much gold, many jewels, is easy; but for mothers to bear children who become prosperous by their own virtue, is of all things in this earth surrounded by the deep waters the most difficult.

India

Chuthamani

FROM the desire of obtaining one child, men continually make great sacrifices, and engage in a course of austere devotion, according to the strictest rules prescribed; and it is granted unto them.

India

Baradam

THAT family, resembling the all-producing carpaca tree, the master of which is the trunk, the branches the wife by whom domestic virtue is maintained, the bunches of flowers children, and the well-informed among them the honey on those flowers, is deemed pleasant by all.

India

Chuthamani

With precious stones my chests are rife,
A useless heap when I've no wife.
And all my toil is toil in vain
Unless a child the house contain.
For, no! there is no joy on earth
Without a wife or children's mirth.
The tank that never gathers rain
Was surely dug and built in vain.

SOCIETY

Of little use is garden fair,
Unless the flowers flourish there.
For who would like to eat cold rice,
Unless some curds should make it nice?
So every house should have a son,
And little children in each room.

India

On Human Rights

I LEARNT from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done. Thus the very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy enough to define the duties of Man and Woman and correlate every right to some corresponding duty to be first performed. Every other right can be shown to be a usurpation hardly worth fighting for.

India

Mahatma Gandhi
(extract from letter)

A Wife

THE wife is half the man,
the best of friends,
the root of the three ends of life,
and of all that will help him in the other world.

With a wife a man does mighty deeds . . .
With a wife a man finds courage.
A wife is the safest refuge . . .

A man aflame with sorrow in his soul,
or sick with disease, finds comfort in his wife,
as a man parched with heat
finds relief in water.

Even a man in the grip of rage
will not be harsh to a woman,
remembering that on her depend
the joys of love, happiness, and virtue.

For woman is the everlasting field,
in which the Self is born.

India

Manu

Bathing Ceremony

THE ceremony of bathing the Buddha image forms one of the features of the Songkran Festival. During the three days of Songkran, people flock to the *wat* in their best clothes. They bring with them candles, joss sticks, flowers and small bottles of Thai scented water called 'nam ob' or water saturated with perfumes. At the *wat* shrine each devotee lights a candle and three joss sticks and places them together with a single flower or a bouquet in a receptacle in front of the Buddha's altar.

The worshippers then make obeisance to the Buddha by partly prostrating themselves thrice before his image in a prescribed form. Each worshipper kneels with his hands placed palm to palm, raising them to the forehead in a worshipful attitude, and then prostrates himself on the floor with the hands now separated to allow the forehead to touch the floor in between the two palms. Such salutation is called 'benchanga-pradit' from the Sanskrit 'panchangapratishtha' (fivefold body worship, i.e. with the forehead, two palms and two knees resting on the floor). Such salutation among the Thai is the highest form of respect. Salutation by full prostration on the ground and 'kissing the earth with the forehead' is unknown.

After worshipping in this manner, a little quantity of the scented water is poured on the hands of the Buddha image. Usually such a ceremonial bath is not performed within the shrine when there are crowds of people participating. Instead, the image is taken out of the shrine, sometimes in procession, to a pavilion where everybody may have convenient access to it. When restricted, devotees usually content themselves with sitting on the heels with raised hands placed palm to palm to the forehead. Some of the worshippers, mostly women, in this position, silently move their lips in prayer, although there is no prayer in the strict meaning of the term in Buddhism. The women may be asking for a New Year blessing, or a love to be fulfilled.

In certain places, for the 'bathing', people erect a wooden trough into which ordinary or scented water is poured to run down to the Buddha image or images which are sometimes canopied. In the northeast provinces they make the trough with bamboo, at the end of which is a device like a miniature waterwheel which works as a spray.

Not only do the Buddha images in Thailand receive the ceremonial bath, but elders of the family and elder monks may receive it too. In Bangkok, especially among the upper class, people call on their elders to pay their respects during Songkran. This they do by pouring scented water into the palms of the elder who will then duly rub it lightly on his head and face. The elder, in the past, would then be presented by the visitors with a 'phanung' (loin cloth) and a 'pha knao ma' for a male or a 'pha hom' for a female, both of which constituted everyday wear in those days.

Thailand

Phya Anuman Rajadhon

WHEN the king goes forth there is cavalry at the head of his escort . . . musicians and banners . . . women of the palace to the number of several hundred, dressed in gorgeous brocades, with head-dresses of flowers, bearing great candles, even in daylight . . .

gilded chariots drawn by goats and horses, princes and high officials mounted on elephants, then the king himself, bearing the sacred sword, standing on a royal elephant, whose tusks are ringed with gold; bearers in uniform hold over him white parasols with golden handles; around him are troops of elephants forming a guard. Each day when the king holds audience in the council chamber, for he gives judgment twice a day, his coming is heralded by music. The king is borne in a golden litter; when the conch shells are blown, the golden curtains are drawn aside by two girls; holding the Sacred Sword he shows himself to his people behind a golden window; his skirt is of jewelled cloth, embroidered in a floral design reserved especially for the royal garments; on his head is a golden fillet entwined with jasmine flowers; great ropes of pearls encircle his neck, while on his wrists and ankles he wears gold bracelets; on his fingers are rings set with car's eyes; the soles of his feet and the palms of his hands are tinted red.

Cambodia

Marriage

(These mantras are addressed by the bridegroom to the bride.)

HAVING taken seven steps with me, become my friend; may we two, who have taken together these seven steps, become companions; may I have your friendship; may I not be separated from your friendship, nor you from mine. With utmost love to each other, gaining lustre, with mutually amicable minds, and enjoying together our food and invigorating things, may we walk together and take our resolves together. May we make our minds united, of the same vows and the same thoughts. I am the words and you are the melody; I am the melody and you are the words. I am the heaven, you are the earth. I am the seed, you are the bearer. I am the thought, you are the word; I am the melody, you are the words. You act in accordance with me, so that we may attain a son, may attain prosperity and progeny. Come along with me, O lady of pleasing words. Step on this stone; be you as firm as the stone; stand up to the assailants, overcome the aggressors. (Supplementary Mantra.)

India

The Newborn Child

(When the father first takes the newborn child in his arms, he repeats this mantra.)

FROM each limb of mine are you born; you are born especially from my heart; you are my own Self bearing the name 'son'; may you live for a hundred autumns. (Supplementary Mantra.)

India

Eating

(EATING is not to be indulged in as a mere physical act prompted by desire. He who eats alone has been condemned in a Rigveda mantra; one must try to find any guest in need of feeding before sitting down to his food. Before eating, an offering is made to all kinds of beings; the food is first offered to the Lord and what is eaten is His prasāda, that which He has been gracious enough to leave for us, the leavings of the Lord. The very act of eating is heightened into a rite of offering oblations to the fire of the five vital breaths in the body. First, the food is sanctified with preliminary mantras including the Gāyatrī. Just before this he rids himself of all evils by reciting a hymn, 'May my anger go to the lion, my hunger to the wolf, my thirst to the desert, my laziness to the brick', and so on.)

O God the Stimulator! Permit me. You, Truth, I sprinkle over with Righteousness. O Water, You are the immortal sheet, spread for the vital breaths. Concentrating on the vital breath, I make this oblation leading to immortality; let it be a good offering to the vital breath. Concentrating on the downward breath, I make this oblation leading to immortality; let it be a good offering to the downward breath. Concentrating on the pervasive breath, I make this offering leading to immortality; let it be a good offering to the pervasive breath. Concentrating on the upward breath, I make this oblation leading to immortality; let it be a good offering to the upward breath. Concentrating on the equalizing breath, I make this oblation leading to immortality; let it be a good offering to the equalizing breath. May my soul be concentrated on the Brahman for the attainment of immortality.

(After eating, water is to be sipped with the following mantra.)

O Water, You are the immortal covering. (Supplementary Mantra.)

India

How God Created Woman

(IN the beginning, says Hindu legend, when Twashtri, the Divine Artificer, came to the creation of woman he found that he had exhausted his materials in the making of man and had no solid elements left. In this dilemma, he fashioned her eclectically out of the odds and ends of creation.)

He took the rotundity of the moon, and the curves of creepers, and the clinging of tendrils, and the trembling of grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of leaves, and the tapering of the elephant's trunk, and the glances of deer, and the clustering of rows of bees, and the joyous gaiety of sunbeams, and the weeping of clouds, and the fickleness of the winds, and the timidity of the hare, and the vanity of the peacock, and the softness of the parrot's bosom, and the hardness of adamant, and the sweetness of honey, and the cruelty of the tiger, and the warm flow of fire, and the coldness of snow, and the chattering of jays, and the cooing of the kokila, and the hypocrisy of the crane, and the fidelity of the chakravaka; and compounding all these together he made woman, and gave her to man.

India

SOCIETY

Superstitions

A TWITCHING eyelid denotes good or bad luck according to the time and to whether it is the right or the left that twitches.

Sneezing—someone is speaking ill of the person sneezing.

A shaking of the second finger indicates an invitation to a banquet.

People whose eyebrows meet can never hope to become ministers of state.

Bearded men will never be beggars.

China

A Woman

FINGERS like tender shoots of white grass;
Forearm like viscid sap of fir trees;
Neck like long white larvae of tree grubs;
Teeth like row of melon seeds;
Square-headed cicada forehead, and
moth antennae eyebrows.

China

Shih Ching

Vega

MISS VEGA and Mr Altair were stars attendant upon the Sun. They fell madly in love with each other, and obtaining the royal permission they were married. It was to them a most happy union, and having reached the consummation of their joy they lived only for one another, and sought only each other's embrace. When the honey-moon bade fair to continue during the rest of their lives, rendering them unfit for the discharge of their duties, their master decided to punish them. He therefore banished them, one to the farthest edge of the eastern heavens, the other to the extreme opposite side of the great Silvery River (the Milky Way) that divides the heavenly plains.

They were sent so far away that it required full six months to make the journey, or a whole year to go and come. As they must be at their post at the annual inspection, they therefore could only hope to journey back and forth for the scant comfort of spending one whole night in each other's company. Even should they violate their orders and risk punishment by returning sooner, they could only see each other from either bank of the broad river, which they could only hope to cross on the designated day when the great bridge is completed by the magpies, who carry the materials for its construction upon their heads, as any one may know, who cares to notice, how bald and worn are the heads of magpies after this day.

Naturally this fond couple are always heart-broken and discouraged at being so soon compelled to part after a brief but long-deferred meeting, and it is not strange that their grief should manifest itself in weeping tears so copious that the whole earth beneath is deluged with rains.

This sad meeting occurs on the seventh night of the seventh month of the lunar calendar, unless prevented by some untoward circumstance, in which case the usual rainy season is withheld, and the parched earth then unites in lamentation with the fond lovers, whose increased trails so sadden their hearts that even the fountain of tears refuses to flow for their relief.

Korea

Art of the Novel

BUT I have a theory of my own about what this art of the novel is, and how it came into being. To begin with, it does not simply consist in the author's telling a story about the adventures of some other person. On the contrary, it happens because the storyteller's own experience of men and things, whether for good or ill—not only what he has passed through himself, but even events which he has only witnessed or been told of—has moved him to an emotion so passionate that he can no longer keep it shut up in his heart. Again and again something in his own life or in that around him will seem to the writer so important that he cannot bear to let it pass into oblivion. There must never come a time, he feels, when men do not know about it. That is my view of how this art arose.

Clearly then, it is no part of the storyteller's craft to describe only what is good or beautiful. Sometimes, of course, virtue will be his theme, and he may then make such play with it as he will. But he is just as likely to have been struck by numerous examples of vice and folly in the world around him, and about them he has exactly the same feelings as about the pre-eminently good deeds which he encounters: they are important and must all be garnered in. Thus anything whatsoever may become the subject of a novel, provided only that it happens in this mundane life and not in some fairyland beyond our human ken.

Japan

The Tale of Genji

On Painting

YOU must envy a fish its life in the water, you must know its desires. Otherwise it will look as if it were on a plate, instead of being alive. And there were never more strong, sinuous, slippery fish than those that leap up through the water of Chinese paintings. Never paint even a stone without spirit, if you do, it will seem dead. Your painting must always show these things: the movement of the spirit through everything, the true form and colour of each thing that you paint, the relation of things to each other. If a great mountain is the most important part of your picture, that mountain must seem like a host and the other hills and the trees like his guests; or the mountain must be like a prince and the other parts of your picture his vassals. Look even at a flower; the blossom is a lovely lady and the leaves are her servants. So there must be a relation between all the parts of your picture.

Understand the character of what you paint. Look at the pine tree; it is like a wise scholar, dignified and stern; it is strong and constant and it lives a long time. The willow, on the other hand, is like a beautiful woman, all grace and gentleness. The bamboo combs the hair of the wind and sweeps the moon; it is so bold that its shoots can break the hard ground as they push their way up; it is so gentle that it sways before every breeze. It is like wisdom itself. Keep the character of these things in your mind as you paint them.

China

A Letter to a King

YOU, O King, live in a distant region, far beyond the borders of many oceans, but, desiring humbly to share the blessings of our civilization, you have sent an embassy respectfully bearing your letter. To show your devotion you have also sent offerings of your country's produce.

Our dynasty's majestic virtue has reached every country under Heaven and kings of all nations have sent their tribute by land and sea. We possess all things; we are not interested in strange and costly objects and we have no use for your country's products. I have accepted your tribute offerings only because of the devotion which made you send them so far.

I have read your letter; it shows a respectful humility on your part. I have shown great favour to your ambassador; I have entertained him and given him many gifts. I am sending you, O King, valuable presents of which I enclose a list. Receive them reverently and notice my tender good will towards you.

As to your request to send an ambassador to live at my Heavenly Court, this request cannot possibly be granted. Any European living in Peking is forbidden to leave China or to write to his own country, so that you would gain nothing by having an ambassador here. Besides, there are many other nations in Europe beside your own; if all of them asked to come to our court, how could we possibly consent? Can our dynasty change all its ways and habits in order to do what you ask?

Your ambassador asks us to allow your ships to trade at other ports beside Canton. There are no hongers and no interpreters at any other port, so that your barbarian merchants could not carry on their business there. For the future, as well as the past, your request is refused. Trade may be carried on only at Canton.

The request that your merchants may store and trade their goods in Peking is also impracticable. My capital is the hub and centre around which all the quarters of the earth revolve. Its laws are very strict and no foreigner has ever been allowed to trade there. This request is also refused.

Your ambassador has asked permission to have your religion taught in China. Since the beginning of history, wise emperors and sages have given China a religion which has been followed by the millions of my subjects. We do not need any foreign teaching. The request is utterly unreasonable.

I have always shown the greatest kindness to tribute embassies from kingdoms which truly long for the blessing of civilization. To you, O King, who live so far away, I have shown greater kindness than to any other nation. But your demands are contrary to the customs of our dynasty and would bring no good result. I have therefore answered them in detail, and it is your duty to understand my feelings and reverently to obey my instructions henceforth and for all time, so that you may enjoy the blessings of peace.

China

Chien Lung's Letter to George III

Man and Flowers

THE heart of man can never be understood; but in my native village the flowers give forth their perfumes as before.

Japan

Tsurayaki

Perfect Man

THE one is a man, a perfect man then is three—himself, his wife and his son.

India

Manu

A Mother

A MOTHER exceedeth a thousand fathers in the right to reverence.

India

Manu

Daily Injunctions

EARLY in the morning let him bathe, decorate his body, clean his teeth, apply collyrium to his eyes, and worship the Gods.

India

Manu

Duties of a Doctor

NOT for self, not for the fulfilment of any earthly desire or gain, but solely for the good of suffering humanity should you treat your patients, and so excel all.

India

Charaka (Samhita)

The Eternal Law

LET him say what is true, let him say what is pleasing, let him utter no disagreeable truth. Let him utter no agreeable falsehood. This is the Sanatana Dharma, the Eternal Law.

India

Manusmriti

SOCIETY

NOTHING can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is inter-dependent and a constant stream of thought has, throughout the ages, enriched the common heritage of mankind.

India

Jagdish Chandra Bose

Aphorisms

A COURTESAN is a dependant even in respect of her sleep, the sole aim of her life being to regale the hearts of her visitors as long as they can decently bear their wine. She is a sort of perpetual smiling machine, being obliged to hammer out a horse-laugh, even with the weight of a life-long grind, misery and futility lying heavy on her heart. Her person is sold to others for money, while she often meets a violent death.

Fire, water, a king, a woman, a fool, or a serpent used or provoked by another, should be regarded as fatal.

What wonder is it that man well versed in letters will pass as an erudite one? What is surprising in the fact that a king who is learned in the science of politics will rule justly as a virtuous prince? What is there to wonder, if a young and beautiful woman, proud and conscious of her charms, leads a gay and fast life? What is there to surprise, if an indigent person commits a crime?

How can I believe a rich man to be an anchorite, and a drunken woman chaste? Trust not the untrustworthy nor confide any secret in your friend, lest he might betray you in a fit of anger.

A vast, deep and child-like faith in all, a universal clemency, and a close and watchful veiling of his own god-like inherent virtues, are the traits which mark a noble soul.

India

Bhartrihari

Jihad

THE greatest Jihad is that against a man's own lust.

'The greatest Jihad' is also applied by the Holy Prophet to the effort of the student to become learned and the effort of the learned to spread knowledge.

He is not of us who sides with his tribe in injustice, and he is not of Us who summons others to aid him in aggression, and he is not of us who dies while assisting his tribe in tyranny.

Precepts of Islam

ASIA THROUGH ASIAN EYES

Effort

FOR verily with hardship cometh ease,
Verily with hardship cometh ease.
So when thou art relieved, still strive,
And seek to please thy Lord.

India

Women

WOMEN are the twin halves of men. The rights of women are sacred. See that women are maintained in the rights granted to them.

India

Education

TO seek knowledge is a duty for every Muslim (male) and every Muslimah (female).

Verily Allah doth not keep knowledge as a thing apart that He withholdeth from His servants, but He doth keep it in the grasp of men of knowledge, so that if He shall cause not a man of knowledge to remain, mankind will take foolish heads, and they will be questioned and give Fatwas, and they will err and lead others into error.

Arabic

The Koran

Knowledge

THE ink of the scholar is more holy than the blood of the martyr. An hour's contemplation and study of God's creation is better than a year of adoration.

He dieth not who seeketh knowledge. Whosoever revereth the learned, revereth me. The first thing created was reason. Allah hath not created anything better than reason. The benefits which Allah giveth are on account of it, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishments. To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises.

He who leaveth his home in search of knowledge, walketh in the path of Allah.

Acquire knowledge. It enableth the possessor to distinguish right from wrong; it lighteth up the path of Heaven. It is our friend in the desert, our society in solitude, our companion when friendless. It guideth to happiness, it sustaineth in adversity. It is an ornament among friends, and an armour against enemies.

Arabic

The Koran

SOCIETY

Success and Failure

HE is indeed successful who causeth it (the human soul) to grow aright,
And he is indeed a failure who stunteth and starveth it.

Arabic

The Koran

Righteousness

IT is not righteousness that ye turn your faces to the East and the West, but righteous is he who believeth in Allah and the Last Day and the Angels and the Scripture and the Prophets, and giveth his wealth for love of Him to kindred and to orphans and to the needy and the homeless and to beggars and to set slaves free; and those who are regular in prayer and pay the poor their legal portion and those who keep their promise when they make one, and the persevering in adversity and tribulation. These are they who are sincere. These are they who keep from evil.

Arabic

The Koran

A Duty to Children

THE parents of a child are but his enemies when they fail to educate him properly in his boyhood. An illiterate boy, like a heron amidst swans, cannot shine in the assembly of the learned. Learning imparts a heightened charm to a homely face. Knowledge is the best treasure that a man can secretly hoard up in life. Learning is the revered of the revered. Knowledge makes a man honest, virtuous and endearing to the society. It is learning alone that enables a man to better the condition of his friends and relations. Knowledge is the holiest of the holies, the god of the gods, and commands the respect of crowned heads; shorn of it a man is but an animal. The fixtures and furniture of one's house may be stolen by thieves; but knowledge, the highest treasure, is above all stealing.

Arabic

Aphorisms

THE dog falls prostrate at the feet of anyone who gives him food, wagging his tail and opening wide his mouth; but the elephant remains unmoved in such circumstances, and will not eat until he is coaxed with flattering words.

There are but two uses for a bouquet of flowers and for a wise man: they may be exalted [on the head], or left to wither in the forest.

A king is brought to ruin by evil counsellors; an ascetic by moving in society: a child by being spoilt: a priest by not studying the sacred writings: a family by the

wicked behaviour of children: good manners by bad habits: modesty by strong drink: agriculture by neglect: affection by absence from one's household: friendship by want of love: possessions by careless management, and money by waste and prodigality.

A jewel is cut away by the stone when it is polished; a victor in warfare is killed by arms: the elephant is weakened by passion: the islands in a river become arid in the autumn: the moon wanes, and young women become languid through sexual passion, though their beauty does not deteriorate: and in like manner noble men who have got rid of a certain proportion of their wealth by bestowing it on the needy still remain illustrious.

When a man is starving with hunger, he longs for a few grains of rice, but when his appetite has been satiated, he regards the whole earth as but a handful of grass. Similarly do objects appear great or small according to the condition of their owners: it is only the change in the fortune of men that makes things seem greater or smaller.

What is of the greatest advantage? The companionship of the good. What is the worst thing in the world? The society of wicked men. What is the greatest possible loss? Failure to perform one's duty. Where is the greatest peace to be found? In truth and righteousness. Who is the noblest hero? The man who subdues his senses. Who is best loved? The faithful wife. What is wealth? Knowledge. What is the most perfect happiness? Staying at home. What is royalty? The power to command.

India

Bhartrihari

VERILY the best things which ye eat are those which ye earn yourselves or which your children earn. Verily it is better for one of you to take a rope and bring a bundle of wood upon his back and sell it, in which case God guardeth his honour, than to beg of people, whether they give him or not; if they do not give him, his reputation suffereth and he returneth disappointed; and if they give him, it is worse than that, for it layeth him under obligations.

Arabic

Table-Talk of Muhammed

Maxims

ESTEEM most highly filial piety and brotherly submission, in order to give due prominence to the social relations.

Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity.

Cultivate peace and concord in your neighbourhoods, in order to prevent quarrels and litigations.

Recognize the importance of husbandry and the culture of the mulberry-tree, in order to ensure a sufficiency of clothing and food.

Show that you prize moderation and economy, in order to prevent the lavish waste of your means.

Make much of the colleges and seminaries, in order to make correct the practice of the scholars.

Discountenance and banish strange doctrines, in order to exalt the correct doctrine.

Describe and explain the laws, in order to warn the ignorant and obstinate.

Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good.

Labour diligently at your proper callings, in order to give settlement to the aims of the people.

Instruct sons and younger brothers, in order to prevent them from doing what is wrong.

Put a stop to false accusations, in order to protect the honest and the good.

Warn against sheltering deserters, in order to avoid being involved in their punishments.

Promptly and fully pay your taxes, in order to avoid the urgent requisition of your quota.

Combine in hundreds and tithings, in order to put an end to thefts and robbery.

Study to remove resentments and angry feelings, in order to show the importance due to the person and life.

China

Sixteen Maxims issued by the Emperor K'ang-he

Speech

THE ancients were guarded in their speech, and like them we should avoid loquacity. Many words invite many defeats. Avoid also engaging in many businesses, for many businesses create many difficulties.

China

(Inscription on statue in the ancestral Temple of Ló)

Birth

WHEN a wife was about to have a child and the month of her confinement had arrived, she occupied one of the side apartments, where her husband sent twice a day to ask after her.

When the child was born, the husband fasted. If the child were a boy, a bow was placed on the left of the door; and if a girl, a handkerchief on the right of it.

China

The Shih Ching

Male and Female

MALE and female shall not sit together (in the same apartment) nor have the same stand or rack for their clothes, nor use the same towel or comb, nor let the hands touch in giving or receiving.

A sister-in-law and a brother-in-law do not exchange inquiries about each other.

Male and female without the intervention of a match-maker, do not even know each other's names. Unless the marriage presents have been received, there should be no communication between them.

One must not marry a wife of the same surname as oneself.

China

The Shih Ching

Talking and Silence

WHEN you find a person worthy to talk to and fail to talk to him, you have missed your man. When you find a man unworthy to talk to and you talk to him, you have missed (i.e. wasted) your words. A wise man neither misses his man nor misses his words.

China

Confucius

Water

THE highest goodness is like water. Water is beneficent to all things but does not contend. It stays in places which others despise. Therefore it is near Tao.

In dwelling, think it a good place to live;
In feeling, make the heart deep;
In friendship, keep on good terms with men;
In words, have confidence;
In ruling, abide by good order;
In business, take things easy;
In motion, make use of the opportunity.
Since there is no contention, there is no blame.

China

Tao Tê Ching

CHARITY done in secret, eager courtesy to the visitor of his house, silence after doing kindness and public mention after receiving it; modesty in fortune, conversation without spice of insolence, who taught good men this rule of life, hard as a sword's edge to tread?

India

Bhartrihari

SOCIETY

Self-help

LET him carefully avoid all undertakings the success of which depends on others; but let him eagerly pursue that the accomplishment of which depends on himself. Everything that depends on others gives pain, everything that depends on oneself gives pleasure; know that this is the short definition of pleasure and pain.

India

Manu

Society

ALL mankind are one, and mutual rights must be respected:
The sexes must honour, each the other;
Sacred are family relationships that rise through marriage and women bearing children;

Orphans need especial loving care;

In trust is held all property, with duties well-defined;

And after death, due distribution should be made in equitable shares to all whose affection, duty and trust, shed light and joy on this our life below.

What can be a holier cement to Society than that women and men should be chaste and pure, and crimes against sex rooted out?

Let decency, kindness, and justice prevail in all sex relationships;

Let marriage be cherished and carefully guarded; women's rights secured; family jars adjusted; and all life lived in faith, charity, and kindness sincere to all our fellow-creatures.

Be clean and pure, and seek no occasions for quibbles, nor go after sorcery or false gods.

Be faithful in your trusts, learn obedience, and settle your quarrels under the guidance of God's Apostle.

Ever keep away from hypocrisy and every kind of falsehood.

Then will you be admitted to a glorious Fellowship with the highest and noblest in the spiritual world.

Islamic Precepts

Children

OF all things that one may be blessed with, I can think of nothing equal to the joy of having begot children who have grown up to true enlightenment.

They speak of the sweet tones of the flute and of the harp who have not had children and heard them lisp their newly learnt words.

The best inheritance that a father can provide for his son is an education that will fit him to take an honoured place among cultured men.

India

The Tiru-Kural

On Universal Love

TO speak of loving all men is a foolish exaggeration and to make up one's mind to be impartial is in itself a kind of partiality. If you indeed want the men of the world not to lose the qualities that are natural to them, you had best study how it is that Heaven and Earth maintain their eternal course. Thus you too shall learn to guide your steps by the inward power . . . and no longer need to go around laboriously advertising goodness and duty, like a town-crier with his drum.

China

Lao Tzu

Formal Beauty and Technique

JUST as technique is not all, so even Beauty is not all in Art. Art is not merely technique or form of Beauty, not only the discovery or the expression of Beauty—it is a self-expression of Consciousness under conditions of aesthetic vision and a perfect execution. Or to put it otherwise, there are not only aesthetic values, but life values, mind values, soul values that enter into Art. Therefore it has been said, 'Art is for the soul's sake, the spirit's sake, and the expression of all that the soul, the spirit wants to seize through the medium of Beauty.'

India

Sri Aurobindo

Kings

IN sensuous coil
And heartless toil,
In sinuous course
And armoured force,
In savage harms
That yield to charms—
In all these things
Are the snakes like kings.

Uneven, rough,
And high enough—
Yet low folk roam
Their flanks as home,
And wild things haunt
Them, hungry, gaunt—
In all these things
Are hills like kings.

SOCIETY

The things that claw, and the things that gore
Are unreliable things;
And so is a man with a sword in his hand,
And rivers, and women, and kings.

India

The Panchatantra

Women and Love

A FACE that shames the splendour of the moon, eyes that surpass the beauty of the lotus, a complexion outshining even the lustre of gold, thick hair, blacker than the black bee, breasts that make us forget the twin domes on the forehead of an elephant, rounded hips, and a sweet voice—these are the natural ornaments of young women.

What can be more beautiful for the lover to look at than the face of his antelope-eyed mistress smiling at him with unchecked passion? What can be more lovely for him to breathe than the breath of her mouth? What more beautiful for him to hear than her voice? What more beautiful for him to eat than the delicate ambrosia of her lips? What can be more lovely for him to touch than her soft body, and what more beautiful for him to think about than the image and grace of his adored one?

Impotence is an unworthy thing that results in men, when they have become old, too old for the joys of love; but it never happens in the case of well-developed women: even when, in other respects they have become old and enervated, they are still ready for pleasure.

The true object of amorous intercourse is the uniting of the hearts of the two participants in it; and when this end is not accomplished the union resembles merely the contact of corpses.

A young woman is like a river; for the lines of her body resemble the waves; her breasts represent the ducks swimming on the surface, the nymphs are seen in the brilliant colours of her face: but the bed of the river is dangerous, its course is difficult to perceive and leads rapidly to the ocean; so let men turn aside from it if they do not wish to be drowned.

India

Bhartrihari

Land of my Friend

THE rustle of the wings of Gabriel, the trumpet-blare of Israfil,
The din of the scriptural recitation in Paradise, the clink of the
jewellery of Houris,
The whizz of the sphere at the time of the mystical dance, the
tones of the pentateuch at the time of recitation,
The singing of Barbad, the piping of minstrels and lutes, the air
of the musician, the tinkling of the tambourines and guitars,
The moan of wood-pigeons, the carol of larks and starlings, the
cooing of the ring-dove, the singing of the nightingale,

ASIA THROUGH ASIAN EYES

The tuning of the lips of the beloved to the verses of Khaqani,
the scaling of the voice of Qumri to the Phoenix mood,
From all these sounds I do not receive that happiness as
from one single note of greeting from the land of my friend.

Persia

Khaqani

On Friendship

THE friendship of men of character is like the young moon which grows as the days pass, but that of fools diminishes with familiarity like the moon after her full phase. Like the beauty of a good book, good men's friendship does not lose its freshness but gives increased pleasure every day.

Do not take trouble to keep up the friendship of worthless men. It is well to allow it to die out, be it ever so sweet and honey-like.

What matters is whether we gain or lose the friendship of selfish men who when it is profitable to them befriend us and leave us when it is not?

India

The Tiru-Kural

Guests

EVEN to foes who visit us as guests due hospitality should be displayed; the tree screens with its leaves, the man who fells it.

India

Mahabharata

Of Associates

DOUBLE-TONGUED are the snakes and the malicious; their cruel mouths are the source of many an evil to man. Avoid the company of an erudite miscreant: is not the serpent that bears a gem on its hood double dangerous for the stone? Who is he that dreadeth not the malicious who work mischief without any provocation and who are but the serpents in human form? Words of spite drop down from the mouths of the malicious; the fangs of serpents secrete deadly venom.

Sit in the assembly of the honest; combine with those that are good and virtuous; nay, seek out a noble enemy where enmity cannot be helped and have nothing to do with the wicked and the unrighteous. Even in bondage thou shalt live with the virtuous, the erudite and the truthful; but not for a kingdom shalt thou stay with the wicked and the malicious.

The vile are ever prone to detect the faults of others, though they be as small as mustard seeds, and persistently shut their eyes against their own, though they be as large as Vilva fruits. I come to the conclusion, after much deliberation, that pleasure exists not where desire or affection has room to be. True happiness lies in the extinction of all emotions. Apprehension is where affection is. Where there is affection there is misery. Pain has its root in love or affection. Renounce affection and you shall be happy. This human body is a theatre of pleasure and pain, and they come into being with the self of a man.

India

Garuda Purāna

The Castes of India

THERE are four orders of hereditary clan distinctions. The first is that of the Brahmins or 'purely living'; these keep their principles and live continently, strictly observing ceremonial purity. The second order is that of the Kshatriyas, the race of kings; this order has held sovereignty for many generations, and its aims are benevolence and mercy. The third order is that of the Vaisyas or class of traders, who barter commodities and pursue gain far and near. The fourth class is that of the Sudras or agriculturists; these toil at cultivating the soil and are industrious at sowing and reaping. These four castes form classes of various degrees of ceremonial purity. The members of a caste marry with the caste, the great and the obscure keeping apart. Relations whether by the father's or the mother's side do not intermarry, and a woman never contracts a second marriage. There are also the mixed castes; numerous clans formed by groups of people according to their kinds, and these cannot be described.

China

Yuan Chwang

Conduct to Relations

HE who neglects not those three [mother, father, teacher], (even after he has become) a householder, will conquer the three worlds; and, radiant in body like a god, he will enjoy bliss in heaven.

By honouring his mother he gains this (nether) world; by honouring his father, the middle sphere, but by obedience to his teacher, the world of Brahman.

All duties have been fulfilled by him who honours those three; but to him who honours them not, all rites remain fruitless.

As long as those three live . . . let him always serve them, rejoicing (to do what is) agreeable and beneficial (to them).

By (honouring) these three all that ought to be done by man, is accomplished. That is clearly the highest duty. Every other (act) is a subordinate duty.

India

Manu

Filial Piety

(A son deploras his hard fate in being prevented from rendering the last services to his parents).

Oh, my father, who begat me!
 Oh, my mother, who nourished me!
 Ye indulged me; Ye fed me;
 Ye held me up; Ye supported me;
 Ye looked after me; Ye never left me;
 Out and in, ye bore me in your arms.
 If I would return your kindness,
 It is like Great Heaven, illimitable.

China

Brotherliness

OF all men in the world
 There are none equal to brothers.
 On the dreaded occasions of death and burial
 It is brothers who greatly sympathize.
 When fugitives are collected on the heights and in the low grounds
 They are brothers who will seek one another out.

China

Difference Between Boys and Girls

SONS shall be born
 They shall be put to sleep on couches
 They shall be clothed in robes
 They shall play with sceptres
 Their cries will be loud
 They will wear knee-caps of brilliant red
 And receive Kingdoms and Princedoms.

Daughters shall be born
 They will be put to sleep on the ground
 And clothed in swaddling clothes
 They will have tiles to play with
 It will be theirs to do neither good nor bad
 Only to serve drink and food
 And to bring no sorrow to their parents.

China

The Shih Ching

SOCIETY

Family

THE members of a clan are like a spring of water, which wells up and divides into a number of streams, but the water is still the water from a single source; or like a tree from which grow countless branches and innumerable leaves, but all proceed from a single root.

Let those who have the means erect ancestral temples where sacrifices may be offered to those members of the clan who have no descendants to sacrifice to them, so that their 'orphan spirits' may not be left without support; let them provide schools for those members of the clan who cannot afford to educate their children; let them set aside some part of their lands for the support of those members of the clan who are poor or too weak to work; let them compile a clan-register so that distant members and later generations of it may know their place and order in the clan.

China

Sacred Edict

Parents

HEAVEN lieth at the feet of Mothers.

God's pleasure is in a father's pleasure; and God's displeasure is in a father's displeasure.

He who wisheth to enter Paradise at the best door must please his father and mother.

A man is bound to do good to his parents, although they may have injured him.

There is no child, a doer of good to his parents, who looketh on them with kindness and affection, but God will grant for every look the rewards for an approved pilgrimage.

Arabic

The Sayings of Muhammad

Friendship

IN planting trees you must select a spot;
A soil ill-chosen will mis-shape the root.
In making friendships, if the choice is bad
It is a cause of scandal in the way.

A good man's heart is like a cassia tree,
Fragrant in spring, by adverse winds unchanged;
Hibiscus blossoms are the mean man's heart,
Blooming at dawn but fading in a day.

Don't step on winter ice till it is firm,
Beneath the surface waits the treacherous flood;
On tried and solid rock your friendships found;
Let all your converse be with saint and sage.

China

Meng Chiao

Friendship

IN your friendship with others, keep the middle way, never attaching yourself to men on account of any hopes you cherish or thinking to yourself that you have many friends. Be your own especial friend and look before and behind yourself; nor, in your reliance upon friends, be at all heedless for yourself. Even though you possess a thousand friends, there will be none more friendly disposed towards you than yourself. Test your friends at times of adversity, because in times of prosperity all men will be friendly to you; and be the same to your friends whether in sorrow or in happiness. In brief, hold that man in affection who holds you so.

*Persia**Kai Kā'Ūs Ibn Iskandar**Anecdote on Friendship*

TWO well-known scholars, Kwan Ning and Hwa In, of the Wei Dynasty (A.D. 220-265) in the period called The Three Kingdoms, were intimate friends. They would work together in the field and sit together in the library. One day when they were digging together in the field, they found a piece of gold. Kwan Ning took no notice of it and continued to dig; but Hwa In picked it up and gazed at it before he threw it down. Another day when they were studying in the library and sitting together as usual, there were shouts in the street that a nobleman riding in a fine carriage was passing by. Kwan Ning took no notice of this and continued to read; but Hwa In, attracted by the splendour, abandoned his study and rushed out to have a look. Since this incident Kwan Ning had a low opinion of Hwa In and separated his own seat from his, saying to him: 'You are no friend of mine.' Hence the expression 'to cut the seat'. Subsequent events proved that Kwan Ning was right; for while he absolutely refused any office successively and earnestly offered to him by the usurper of the throne of Han, Hwa In, on the contrary, played a prominent part in the usurpation to the disgust of posterity.

*China**Equality in Friendship*

IN friendship there should be no pretension to superiority because of age, rank, or (the position of one's relatives such as brothers). Friendship with a person is friendship with him for his virtue: there cannot be any pretension to superiority.

*China**Mencius**Anecdote of King and Scholar*

THE famous First Emperor of the Chin Dynasty (221-206 B.C.) was snubbed by the scholarly envoy of a very small State. It happened in this way. Chin having arbitrarily proposed to the small State to exchange a piece of territory, the latter, being

unwilling, commissioned an envoy to Chin to explain matters to the Emperor, who was then at the height of his power. At the audience, which seemed to be a tête-à-tête conference, the following incident took place:

The Emperor, suddenly losing his temper, said: 'Have you ever heard of the anger of an Emperor?'

'No, Your Majesty,' replied the Envoy.

'When an Emperor is in anger,' said the Emperor, 'there will be a million corpses lying about with blood flowing a thousand miles.'

'Has Your Majesty,' asked the Envoy, 'ever heard of the anger of a plain scholar?'

'The anger of a scholar,' answered the Emperor, 'can mean no more than taking off his hat and shoes, and knocking his head against the ground.'

'No, Your Majesty,' said the Envoy. 'This is the anger only of a fool, not that of a scholar.' After saying this, and in highly poetical diction, he recited graphically three well-known but not far distant historical instances, where unworthy reigning princes were openly slain by scholars. At the end of the citation he calmly exclaimed: 'Now, I am going to add my name as the fourth to the list. When a scholar is in anger, there will be only two corpses lying about with blood flowing within five steps. Today is the day when the whole Empire shall be in mourning.' Thereupon he rose with his sword in hand. The Emperor, visibly affected, forthwith knelt before his interlocutor, saying: 'Please sit down, Master. Why should things be like this? I understand now. The fact that (larger States like) Haan and Wei have perished, while (a small State like) yours survives, is merely because it has (men like) you, Master.'

China

A Beauty of Java

HER face was fair and bright as the moon, and it expressed all that was lovely.

She shone bright even in the dark, and was without defect or blemish.

So clear and striking was her brightness that it flashed to the sky; the lustre of the sun was even dimmed in her presence, for she seemed to have stolen his refulgence.

Her shape and form were nothing wanting, and her hair when loosened hung down to her feet, waving in dark curls. Her eyebrows were like two leaves of the imbo tree; the ball of the eye full, and the upper eyelashes slightly curling upwards.

Tears seemed to float in her eye, but started not. Her nose was sharp and pointed; her teeth black as the kombang; her lips the colour of the newly-cut mangostin shell.

Her shoulders even, like the balance of golden scales; her chest open and full; her breasts like ivory, perfectly round and inclining to each other. Her arms ductile as a bow; her fingers long and pliant, and tapering like thorns of the forest. Her nails like pearls; her skin bright yellow; her waist like the patram when drawn from its sheath.

Like to the hanging padak flower was the shape of her leg; her foot flat with the ground; her gait gentle and majestic like that of the elephant.

Indonesia

A Matter of Taste

I'M fond of fish, and I am fond of bear's paws, too. If I have to go without one or other, I will forego the fish and have the bear's paws. I am fond of life and fond of virtue. If I must give up one or other I will give up life and keep virtue.

China

Mencius

Flowers

AMONG flowers most suitable for gifts may be named orchids, plum-blossom and lilies. To intimate friends hibiscus, rhododendron and wild flowers may be offered.

The flowers appropriate to baths are as follows:

For a recluse, plum-blossom; for a man of refinement, begonias; for a beauty, peonies; for a beautiful slave, pomegranate; for a youth of talent, oleander; for a Taoist, lotus; for a connoisseur, chrysanthemums; and for an ascetic priest, the flowers of the wax-plum.

China

Lo Ch'iu

Wine

WINE is like a scholar, the older it gets the riper it becomes. It is best from a newly opened jar. The proverb says: 'The first cup of wine, the last cup of tea.'

China

Yuan Me

Wine

WINE that is clear in colour and strong in flavour is the 'Holy One' among wines; that which is golden, clean-tasting and not bitter is the 'Sage'; dark wine and sour is the 'Dolt' among wines.

He who becomes intoxicated on strong, home-made wine is a gentleman; he who is overcome by millet-spirit is an ordinary fellow; but the man who gets drunk on stuff from an alley 'pot-shop' is the baser sort.

The official who drinks should see to it that he is meticulous in his reports and observant of rules; the man of refinement should strive to increase the number of rounds he can stand and so add to the number of his conquests and raise his prestige.

China

Huang-Fu Sung

Dress and Personal Characteristics

THE inner clothing and outward attire of the people have no tailoring; as to colour a fresh white is esteemed and motley is of no account. The men wind a strip of cloth round the waist and up to the armpits and leave the right shoulder bare. The women wear a long robe which covers both shoulders and falls down loose. The hair on the

crown of the head is made into a coil, all the rest of the hair hanging down. Some clip their moustaches or have other fantastic fashions. Garlands are worn on the head and necklaces on the body.

The names for their clothing materials are *Kiao-shé-ye* (Kausheya) and muslin (*tiel*) and calico (*pu*), Kausheya being silk from a wild silk-worm; *Ch'ü* (or *Ch'u*)-*mo* (Kshauma), a kind of linen; *Han* (or *Kan*)-*po-lo* (Kambala) a texture of fine wool (sheep's wool or goat's hair), and *Ho-la-li* (Rali) a texture made from the wool of a wild animal—this wool being fine and soft and easily spun and woven is prized as a material for clothing. In North India where the climate is very cold closely fitting jackets are worn somewhat like those of the Tartars (Hu).

The garbs of the non-Buddhists are varied and extraordinary. Some wear peacocks' tails; some cover the body with grass or boards; some pull out their hair and clip their moustaches; some mat their side-hair and make a top-knot coil. This clothing is not fixed and the colour varies.

China

Yuan Chwang

Dress of Ancient Hindus

THE Kshatriyas and Brahmins are cleanly and wholesome in their dress, and they live in a homely and frugal way. There are rich merchants who deal in gold trinkets and so on. They mostly go barefooted; few wear sandals. They stain their teeth red or black; they bind up their hair and pierce their ears. They are very particular in their personal cleanliness. All wash before eating: they never use food left over from a former meal. Wooden and stone vessels must be destroyed after use: metal ones must be well polished and rubbed. After eating they cleanse their mouth with a willow stick and wash their hands and mouths.

China

Buddhist Records

Food and Dress

THE Kshatriyas and Brahmins are clean-handed and unostentatious, pure and simple in life and very frugal. The dress and ornaments of the kinds and grandees are very extraordinary. Garlands and tiaras with precious stones are their head-adornments; and their bodies are adorned with rings, bracelets, and necklaces. Wealthy mercantile people have only bracelets. Most of the people go barefoot and shoes are rare. They stain their teeth red or black, wear their hair cut even, bore their ears, have long noses and large eyes; such are they in outward appearance.

They are pure of themselves and not from compulsion. Before every meal they must have a wash; the fragments and remains are not served up again; the food utensils are not passed on; those utensils which are of pottery or wood must be thrown away after use, and those which are of gold, silver, copper, or iron get another polishing. As soon as a meal is over they chew the tooth-stick and make themselves clean;

before they have finished ablutions they do not come into contact with each other; they always wash after urinating; they smear their bodies with scented unguents such as sandal and saffron. When the king goes to his bath there is the music of drums and stringed instruments and song; worship is performed and there are bathing and washing.

China

Yuan Chwang

A Beautiful Woman

A BEAUTIFUL woman is arched in six places: at the back of the hands, the top of the feet, the belly, the breasts, buttocks and eyes; she has seven things fine and delicate: skin, hair, fingers, toes, and the joints of fingers and toes; three things deep: voice, character and navel; five things red: palm of hand, corner of the eye, palate, tongue and lips. A similar catalogue of charms is given of the heroine Draupadi:

Her ankles do not stand out, and her thighs are firm and hard. Three things in her are deep (voice, understanding and navel), six high-arched (nose, eyes, ears, nails, breasts, the joint of the neck), five red (the palms of the hands, the soles of the feet, the corners of eyes, the tongue, the nails); she speaks unclearly as the swan, her brows and eyes are round-arched, red as the bimba fruit are her lips, her neck is like shell, her veins are hidden, her face is like the full moon. Glorious she is as a mare from Kashmir.

In the Epics, too, we find the earliest mention of the idea, popular among the poets, that a woman should have the graceful walk of an elephant. The *Agni Purana* repeats the same theme centuries later:

And so the Lotus-Eyed One, to Him of the lotus eyes
Walked up, with the proud step of the elephant,
And the Dark One, with tear-filled eyes, spoke to him the Dark One.

India

The Ideal Woman

THOUGH the elephant is considered clumsy by the people who do not know him, he is as graceful as a ballerina, as anyone who has seen him walk slowly along the narrow bund of a ricefield would know. He is so much a symbol of strength, grace and symmetry in India that women's arms and thighs have often been compared to elephants' trunks.

The ideal woman's voice has been defined with care. The soft, low and musical—the 'husky' voice seems to have been the most admired. Draupadi spoke 'unclearly as the swan', as we have already seen. In commending the Lotus and Art-types of women as the best among the four types mentioned, the classical works on the subject compare their voices to the swan's and the peacock's. Though the voices of these birds are by no means pleasant to hear, the poets have admired them because of the pitch. It is for this reason the voice has also been compared to a parrot's:

The ineffable sweetness of your words seems the voice of a parrot caged in your throat,
And so the God of Love has placed the bimba fruit as your nether lip just to tempt that bird from within.

India

Muka: Arya Statkam

Woman Playing with a Ball

CLEARLY do I see, O ball, your intention
Set on kissing the lower lip of that young lady,
Since struck by that red-lotus-like feminine hand,
You bound back to her, again and again.

Keeping her breasts' covering, slipping down, time and again, in its place,
And in its proper place, every ornament that was in disorder;
Singing softly one song or other, running here and there,
She is driving forward the ball set with jewels.

Her breasts made visible with their covering slipping down;
Charmingly visible her thighs, with their garment upwards flying;
Her limbs' beauty seen to advantage, by jewels on her body disarrayed . . .
Here and there wandering, with each step, she makes the hearts of youths also to wander.

From your hands' touch, O celestial one, this ball fired with great affection,
And as if begging for leave to flirt with you, falls first at your feet;
And taking your side-glances for your consent to it,
The ball now further tries to kiss your mouth.

First holding in her hand, her dress become loose, her girdle dropping off,
Then with chin swung backwards, pressing over shoulder, the skirt of her dress,
This maiden, with tossed flowers in her hair, thick tresses dancing, as she whirls about easily,
With her whole body sweating, is playing at her sweet will with the ball.

Holding the ball in her hand which looked dulled like the moon, overpowered by her face's beauty,
Slightly inclined her head, through bashfulness and curiosity:
Who is it she has made the receiver of those long side-glances,
Springing from eyes vying with blade of golden champak—tip darkened with black bee on it?

These sports of the doe-eyed, skirts dancing free, at each shift braids getting disarranged,

In which, each time the right hand's tossed, bracelets create a great din;
 Panting, blurred words from lips; heads of hair shatter with ball thrown lightly to
 hands of the other side,
 And garlands of flowers swing free—
 Such sports of the deer-eyed, playing with a ball,
 Give a lot of amusement!

India

A Wife

A WIFE is half the man, the best of friends,
 The root of the family and its perpetuity,
 The source of well-being . . .
 Wives are friends, in the wilderness
 Soothing with their gentle talk;
 Like fathers in the serious trials of life,
 Like mothers, they become, in times of hardship;
 Boon to a traveller lost in the wilds,
 Wives afford the best of havens in life . . .
 Though irritated by a slight
 Never should he give pain to her
 Who has been his delight:
 Rather should man consider,
 His joy, his happiness proceed from her
 And the fulfilment of duties.
 The wife is the constant and sacred source of life,
 For without her,
 Could the sages, even, themselves
 Have given birth to a child?

India

Vatsyana

On Sons

SINCE now men desire a son,
 Both those that have and those that have not knowledge,
 What doth a man gain by a son?
 Tell me that, O Narada.
 'A debt he payeth in him,
 And immortality he attaineth—
 That father who seeth the face
 Of a son born living.
 The delights in the earth,
 The delights in the fire,
 The delights in the waters of living beings—

Greater than these is that of a father in a son.
 By means of a son have fathers ever
 Passed over the deep darkness;
 The self is born from the self.
 The (son) is (a ship), well-found, to ferry over . . .
 Seek a son, O Brahmans,
 This is the world's advice.
 Food is breath; clothing a protection;
 Gold, an ornament. Cattle lead to marriage.
 A wife is a comrade, a daughter, a misery (kripanam);
 And a son, a light in the highest heaven.
 A sonless one cannot attain heaven.'

India

Aitareya Brahmana

Marriage

THE official demand in marriage actually takes place the day before the ceremony. The main concern is the bringing of gifts which consist chiefly of betel nuts, cigarettes, cakes and foods of various kinds. In certain regions of the country, it is only on this day that the Kha Dong (marriage dowry) is presented.

At the fixed hour, the long procession of—the young man, his parents, the musicians and singers, and the hired women carrying the numerous gifts, sets off slowly amidst much joyous noise and clanging of gongs. The young girl, in her house, surrounded by friends of her own age and attired in full wedding regalia, awaits her betrothed. She will receive personally all the gifts and reward each person in turn for the gift presented but only after she has received complete satisfaction from a male representative of the visiting group to whom many questions will have been put by one of her own female relations.

THE WOMAN: From whence comes your Master? What countries has he passed through to reach us and what does he desire?

THE MAN: We come from a palace entirely built of stone and where unimaginable quantities of gold and silver are stored. Each day brings us more treasures of gold, each night more silver. We bring you happiness and may this happiness remain with you to the end of your days.

THE WOMAN: In your country would there not be women just as beautiful as the one you seek, for it would seem to us that there are many women in the country of your Sovereign. Why neglect your country and who will look after it?

THE MAN: The women of this far-off country are indeed numerous but our Master has eyes for none; have we not travelled far and wide to come and solicit the pearl of this country. We were powerless to resist the order of our Master. He is consumed with this great desire and we are his slaves. We have been told and the news is spread abroad that the beauty of the daughter of your Sovereign is unsurpassed and that her complexion is likened unto the light of day. We beg of you 'Sampot' and fitting garments to dress our Master.

THE WOMAN: O illustrious messengers, know this that I have only a young girl in the house. If she should leave to join your Master, the house would be empty but if, on the contrary, he were willing to come here and carry on our tradition I would oppose nothing. The town and the people are contented to place themselves under the protection of your Master. Invite him to come to this country and I will offer him my young girl. O messengers are you satisfied? If you are not, then understand that we shall not agree.

THE MAN: Yes, yes, we thank you for such honesty of speech and we agree. May a bridge at last link our two cities and we shall also come to continue to serve our Sovereign and Master.

THE WOMAN: The tradition here still maintains that: A hundred presents only serve to bribe the Phi (spirits); if one wishes to wed then a thousand are necessary.

THE MAN: Mercy! we ask mercy of you. Allow us to bring just a hundred gifts for we live far from here and if you exact a thousand from us we shall be sorely perplexed.

THE WOMAN: O messenger, are you really able to bring a hundred presents at once and to place them in our hands?

THE MAN: If it is a matter of only a hundred then we cannot refuse you these and will bring them.

THE WOMAN: The dagger with a crystal handle and a safety catch in gold, this have you brought?

The headgear measuring eight fathoms, have you brought it?

The 'Sampot' of silk and the special garments, have you brought them?

The bouquet of flowers of ravishing colours, have you brought it?

THE MAN: All these have we brought, all and in great quantities. We have baskets filled with gold, others filled with silver and still more filled with garments. We have many things—foods varied and plentiful, meat and fish. All this, with reverence we offer you and we ask you humbly to let us see your young girl.

THE WOMAN (turning to her relations and friends): What else can we do . . . the messengers of the Sovereign ask to see the young girl.

(to the man): Are you sincere Noble Strangers and do you really desire to see her? And what if she should be of absolutely dark skin?

THE MAN: Were she to be as dark as the fruit Mak Va, or as black as the raven, or even deformed, still do we maintain our request.

THE WOMAN (calling the young girl): Hear ye, all our servants, prepare and array our young girl to present her to the Messengers of the Sovereign.

And so in the evening of this same day, after dinner, the young man will arrive at the house to take part in the prayers when the bonzes will bless the water in all the special offering bowls. The next day, fairly early in the morning, before a big assembly of bonzes, family and friends, the young couple will be sprayed with this holy water. This ceremony will be repeated later once more after the young people have changed their wet clothing for fresh dry garments.

Laos

Marriage Ceremony

I TAKE hold of your hand for good fortune, so that with me, the husband, you may attain to old age; the solar deities give you to me for conducting domestic life. (To the Two): May you not be separated; may you reach your full years, sporting with sons and grandsons and delighting in your house. (To the Bride): Flourish thou, without fierce looks and without harming your husband, be good to animals, be of amiable mind and of great splendour; be the mother of heroes, be devoted to gods and the bringer of happiness; be propitious to our men and women and to our cattle. Bounteous Indra! Endow this bride with excellent sons and fortune; give her ten sons and make her husband the eleventh [i.e. the husband should always be attended with love and care as if he were the youngest child].

*India**Sanscrit text**Divorce*

THE SEVEN GROUNDS FOR THE DIVORCE OF WIVES

DISOBEDIENCE to parents-in-law; having no son; adultery; jealousy of husband's other wives; leprosy; thieving; talkativeness.

REASONS PREVENTING DIVORCE

A WIFE cannot be divorced if she has no family to return to, if she has shared with her husband the three years' mourning for his parents, nor if, having married her when he was poor, the husband becomes rich.

*China**Lieh Tzu**Doing Good*

YANG CHU said: 'Though you do good without any thought of fame, yet fame will result. If you have fame, though you have no thought of profiting thereby, yet wealth will accrue. If you are rich, though you don't mean to stir up enmity, yet enmity will be unavoidable. Therefore the superior man is cautious about doing good.'

*China**Lieh Tzu**Marriage Regulations*

A MAN should not marry a woman belonging to his own Gotra, or to a family acknowledging the spiritual leadership of the same Rishi as his own. Marriage with a woman is not forbidden where the bridegroom is not related to her within seven degrees in the father's line or five degrees on the side of her mother.

The Brahma form of marriage is characterized by the giving away of the bride to a man of good and noble parentage and possessed of excellent virtues, and who has been specially invited and requested by her father for that purpose. This sort of marriage should be regarded as the best form of uniting a man and a woman in holy wedlock, as it is supposed to carry the bride's forefathers to heaven. In the Arsha . . . form of marriage, the bride is given away with the presents of a couple of bullocks to the bridegroom; while in the virtue-giving Prājāpatya form the bridegroom, or his relatives on his behalf ask for the hands of the bride. In the Āsura form of marriage which is always commendable, the bride is sold for value, while the Gāndhārva form is characterized by the union of a man and a woman out of mutual love. Marriage by forcibly carrying away a woman in battle is called the Rākshasa, while a marriage by practising fraud on the woman while asleep or otherwise insensible is known as the Paisāca.

On the day of the marriage ceremony an image of Sacī should be made of clay brought from the potter's house, which should be worshipped on the banks of a tank on the same day. A bride should be taken to the house of the bridegroom amidst peals of music and shouts of general joy. A marriage should not be celebrated when the god Keshava would be enjoying his yearly sleep, nor in the months of Pausa and Chaitra, nor on Tuesdays and lunar days marked by the conditions known as the Vistis. Likewise the settings of Venus and the Jupiter and the eclipse of the moon, asterisms in conjunction with the sun, the Saturn, and the Mars, and the astral condition known as the Vyatipāta are inauspicious for the celebration of a marriage ceremony.

India

Purāna

Eight Forms of Marriage

The giving away of an honoured girl, suitably bejewelled and dressed
To an invited groom, who is honourable, and learned in the sacred texts,
That is called the Brahamana form of Marriage.

But the giving of a bejewelled daughter to a sacrificial priest,
In return for rightly doing his work, in a sacrifice begun,
That is termed the Daiva form of Marriage.

The formal gift of a maiden
When, legally, a pair or two of kine have been accepted by the bridegroom,
That is termed the Arsha form of Marriage.

But the gift of a girl, after addressing the pair:
'Together do you both do duty,' with honour;
That is called the Prājāpatya form of Marriage.

SOCIETY

The willing gift of a maiden, after the suitor has presented to the girl
And her relatives, as much wealth as he can.
That is called the *Āsura* form of Marriage.

The voluntary mating of a man and a maiden,
Is to be known as the *Gāndhārva* form of Marriage,
—Which arises from Love.

After breaking in, and wounding or slaying her relatives,
Forcibly abducting a girl from her home, crying and weeping,
That is termed the *Rākshasa* form of Marriage.

When a man secretly approaches a girl
Who is asleep, intoxicated, or confused,
That is the *Paisāca*, the eighth, and lowest form of Marriage,
—The most sinful of all unions.

India

Vatsayana

Marriage

A MAN must not marry a wife of the same surname as himself, even if she is not related to him. Hence, in buying a concubine, if he does not know her surname, he must consult the tortoise-shell (i.e. divine) about it.

Persons whose birthdays fall in years the ruling animals of which do not agree, may not marry; the horse cannot mate with the ox; nor the pig with the monkey; nor the sheep with the rat; nor the dragon with the hare; nor the chicken with the dog; nor the snake with the tiger.

China

Confucius

Marriage

A MAN destined to die young will inevitably marry a woman destined to be widowed early; and the woman doomed to be widowed early will not escape marrying a husband who is to be cut off in youth.

People say of a husband who dies soon after marriage that he robs his wife, and of a wife that she injures her husband. There is no question of their injuring one another; it is simply destiny working itself out naturally.

China

Wang Ch'ung

Ceremonial

WITHOUT the rules of becoming behaviour, respectfulness becomes toilsome bustle; carefulness, timidity; boldness, insubordination; and straightforwardness, rudeness.

Always and in everything let there be reverence.

China

Prescriptions on Behaviour

WHEN a father has just died, the son should appear quite overcome and as if he were at his wits' end. When the corpse has been laid in the coffin he should cast quick sorrowful glances this way and that, as if seeking for something which cannot be found. When the burial takes place he should look alarmed and restless, as if looking for one who does not return. At the end of the first year's mourning he should look sad and disappointed, and at the end of the second year he should have a vague look.

China

Conduct

CONDUCT in accordance with that nature constitutes what is right and true. It is pursuant of the true way. The cultivation or regulation of conduct is what is called instruction.

The path may not be left for an instant and the man of high virtue is cautious and careful in reference to what he does not see and on his guard against what he does not hear. There is nothing more visible than what is secret, nor more manifest than what is minute, and therefore the man of high instinct is watchful over his *aloneness*.

China

Peace

PEACEFUL be earth, peaceful ether, peaceful heaven, peaceful waters, peaceful herbs, peaceful trees. May All Gods bring me peace. May there be peace through these invocations of peace. With these invocations of peace which appease everything, I render peaceful whatever here is terrible, whatever here is cruel, whatever here is sinful. Let it become auspicious, let everything be beneficial to us.

India

Vedic Prayer

Daughters

THE nature of the tiger is most cruel, yet it knows the relation between parent and offspring. Shall man, who is the superior essence of all things, be surpassed by the tiger? I have heard that when female children are killed, the pain inflicted is beyond comparison—long suffering ere they die. Alas! the hearts of parents that can endure this! The disposition of daughters is most tender. They love their parents better than sons do. Many sons go from home; daughters cleave to their parents. Many sons disobey their parents; daughters are obedient. Sons have little feeling; daughters always mourn for their parents. Daughters love their virtuous husbands, and in many cases increase their parents' honour. The magistrates sometimes wrote tablets in their praise; and the Emperor graciously conferred presents on them. Some were made ladies of the palace; others wives of great men. If you preserve the lives of your daughters, a sure reward will be the consequence.

China

Duties of a Wife

THEY that love their husbands, whether living in the city or the forest, whether well or ill disposed towards them, attain great state. Wicked, or libidinous, or indigent, a husband is a supreme deity unto a wife of noble character. Than the husband a greater friend find I none, O Sītā, who is worthy of being served both in this world and the next, and who is like imperishable asceticism. But bad women, whose hearts hunger after carnality, and who lord over their husbands, do not get acquainted with the virtues and demerits (of their husbands) and range at their will. Surely women of this sort who are given to doing evil acts, reap infamy, and fall off from righteousness. But worthy women like thee, furnished with excellences, see a superior and better world, and range the celestial regions, like pious people. Therefore, following this one, and adopting the course of chaste women, do thou prove the associate in virtue of thy husband. And then shalt thou attain both fame and religious merit.

India

Ramayana

Wedlock

THE wife is faith; the sacrificer, truth. Faith and truth are the highest pair. By faith and truth as a pair he conquers the world of heaven.

India

Aitareya

On Daughters

IF you have a daughter, entrust her to kindly nurses and give her good nurture. When she grows up, entrust her to a perceptor so that she shall learn the provisions of the sacred law and the essential religious duties. But do not teach her to read and write; that is a great calamity. Once she is grown up, do your utmost to give her in marriage; it were best for a girl not to come into existence, but, being born, she had better be married or be buried. The Prophet said, 'The burial of daughters is an act attended with honour', but as long as she is in your house, treat your daughter with compassion.

Persia

Kai Kā' Ūs Ibn Iskandar

A Wife at Home to her Husband Abroad

SINCE my honoured husband's departure, the hibiscus has twice opened itself. The multiplied words and innumerable injunctions you gave when you left, your hand-maid has remembered with the greatest care, not presuming to contravene them. Those in the high hall have been nourished, I myself waiting on them; and everything in the house I have myself looked after. Do not make yourself anxious about us at a distance; but while you, my honoured husband, suffer the inconvenience of a foreign

climate, we who are at home do all ardently remember you. As soon as you procure a little overplus of gain, you ought straightway to bring yourself back, respectfully to wait upon your parents, and carefully to teach your children. Your kindred will then all collect together, and laughing converse will fill the hall. Then will those venerable parents not have the longing of those who lean at the village gate, nor your humble handmaid have the sighing of a grey-haired person. The house is near, but its lord is far—my little heart flies a thousand miles. This for the information of my honoured husband, offered at the right of his seat.

Your handmaid Wang respectfully states . . .

China

Letters from a Son Abroad to his Parents

A WRITING for the information of the two Distinguished Persons. Yesterday I received and read the command from your hands, and learned that your jade bodies were peaceful and happy, and that the family were in health, everyone being blessed by azure heaven.

Since (I), your son, left his parents to live abroad I have accumulated little, for, although it may be said that the goods are easily sold, the accounts are collected with difficulty. Therefore the thoughts of returning which I have long cherished have been impeded. It is not that I am attached to resting in a foreign land, by which I get the imputation of being unfilial. But because I wish my parents to have all the support and ease of heavenly peace, and to add to the number of their days I live in this strange country, and am content to do so. Since I am at peace here, there is no need for you to worry about my being far away.

With my head on the ground I send this to wish you golden happiness.

A respectful statement from your son . . .

China

Ascetics

THERE are men who, far seen in antique lore and fond of the refinements of learning, 'are content in seclusion', leading lives of continence. These come and go outside the world, and promenade through life away from human affairs. Though they are not moved by honour or reproach, their fame is far spread. The rulers treating them with ceremony and respect cannot make them come to court. Now as the State holds men of learning and genius in esteem, and the people respect those who have high intelligence, the honours and praises of such men are conspicuously abundant, and the attentions private and official paid to them are very considerable. Hence men can force themselves to a thorough acquisition of knowledge. Forgetting fatigue they 'expatiate in the arts and sciences'; seeking for wisdom while 'relying on perfect virtue' they 'count not 1000 *li* a long journey'. Though their family be in affluent circumstances,

such men make up their minds to be like the vagrants, and get their food by begging as they go about. With them there is honour in knowing truth (in having wisdom), and there is no disgrace in being destitute. As to those who lead dissipated idle lives, luxurious in food and extravagant in dress, as such men have no moral excellences and are without accomplishments, shame and disgrace come on them and their ill repute is spread abroad.

China

Yuan Chwang

Women

two qualities are absolutely necessary to a young woman: attention to the duties of her station, and a respectful fear. Learn then more particularly what those duties are. In the house be up first in the morning; and don't retire to your repose at night till after all the rest; be constant to such business as is proper to your sex; to you belongs the care of the lesser domestic expenses; watch attentively that the rice, the flour, the oil, the salt, the dishes and the other utensils be carefully locked up in the places destined to them; that there reign an air of neatness, not only in your clothes but also in the meats which you cause to be dressed, and that nothing be seen which may disgust the eye. Otherwise you will be ranked with the most dirty animals.

The head, the face, the hands, the feet, are the four seats of female beauty, but it is modesty that must set off these natural perfections. This virtue must have the lead in your air, your mein, your looks, your words, and in the gestures. If you speak without reflection, . . . if you are continually tossing yourself about, and are full of gesticulations, you will be taken for an actress or a dancer on the stage. What will be the consequence then, if you take certain liberties, if you study to see and be seen, if you look upon men by stealth, if you are heard to hum a song, or give other like marks of a giddy, volatile spirit? What ideas will then be entertained of your virtue?

Remember that in their intrinsic value, a bushel of pearls is not worth a measure of rice. The more you charge your silken head-dress with flowers and other ornaments, the more labour you will have to unsew them when they are to be made clean. To what purpose is it to embroider your clothes with so many flowers and so many different birds? Their entire beauty ought to consist in simplicity and neatness. Ornaments add nothing to merit and virtue. A woman who hath neither address, nor understanding, were she covered with gold and silver; had she her head loaded with pearls and bodkins of gold, is far inferior to a woman of merit, who is clad in linen-cloth, and whose head is decked with the most simple ornaments.

China

Rules of Conduct

Beauty

THE standard of beauty naturally fluctuates a little according to locality. But, as a whole, there is only one ideal throughout the Empire. So let me enumerate the qualities considered necessary to make a beautiful woman. She is to possess a body not

much exceeding five feet in height, with comparatively fair skin and proportionally well-developed limbs; a head covered with long, thick, and jet-black hair; an oval face with a long straight nose, high and narrow; rather large eyes, with large, deep-brown pupils and thick eye-lashes; a small mouth, hiding behind its red, but not thin lips, even rows of small white teeth; ears not altogether small; and long, thick eyebrows forming two horizontal but slightly curved lines, with a space left between them and the eyes. Of the four ways in which hair can grow round the upper edge of the forehead, viz. horned, square, round and Fuji-shaped, one of the last two is preferred, a high as well as a very low forehead being considered not attractive. Eyes and eyebrows with the outer ends turning considerably upwards, with which your artists depict us, are due to those Japanese colour prints which strongly accentuate our dislike of the reverse, for straight eyes and eyebrows suggest weakness, lasciviousness, and so on.

Japan

Okakura, Book of Tea

Selling of Daughters

WHOEVER sells his daughter in emergency or merely for the sake of filthy lucre, goes to the Hell . . . where he is bitten by crows and vultures.

Brahma-Vaivarta, Prakriti-Khanda

Whoever sells his daughter for gain dwells in the pit of flesh, and eats it for as many years as there are hairs on the skin of the body of his daughter.

India

Brahma-Vaivarta, Prakriti-Khanda

Status of Women

THE production of children, the nurture of those born, and the daily life of men (of these matters) woman is visibly the cause.

Offspring, (the due performance of) religious rites, faithful service, highest conjugal happiness, and heavenly bliss for the ancestors and oneself, depend on one's wife alone.

India

Manu

A Devoted Wife

SHE is the true wife who is a good house-wife. She is a true wife whose heart is devoted to her husband. She is a true wife who is faithful to her husband.

A man's half is his wife. The wife is her husband's best of friends. . . . The wife is the source of salvation.

Those who have wives can perform religious acts. Those that have wives lead

domestic lives. Those that have wives can be happy; and those that have wives can achieve good fortune.

The sweet-speeched wives are their husband's friends on the occasion of joy; they are as fathers on occasions of religious acts; they are as mothers in the hours of illness and woe.

Even in the deep forest, the wife is the refreshment and solace of her roaming husband. He who has a wife, is trusted by all. The wife, therefore, is man's great means of salvation.

India

Mahabharata

Education of the Courtesan

THESE are the aspects on which a courtesan's mother has to concentrate her attention in rearing up her child, namely, to apply perfumed cosmetics to the limbs of the girl even from her childhood; to put her on such nutritious diet as would supply her with enough bodily radiance, strength, complexion and wits as well as her normal appetite and digestion; to keep even the man who gave her life from visiting her frequently after her fifth year of life; to celebrate her birthdays and other events of her life in adequate style; to initiate her in the arts of love-making with all their accessory aids; to familiarize her with the secrets of the arts of dancing, music, instrumental play, histrionics, painting and the culinary art; to teach her how to prepare sandal paste and flower pigments as well as to gain efficiency in calligraphy and conversational graces; to supply her with that amount of acquaintance of the Sastras such as grammar, logic and philosophy so as to enable her to carry on discussions without want of information; to guide her in the science of living; to teach knowledge of games and dice-throwing as well as equip her with the necessary zest for watching cock and bull-fights; to induce her to learn from adept and experienced gallants the trick of amorous wooing; to decorate her person attractively on occasions of festival and public carnival and to send her out attended upon by a proper retinue; to make her ingratiate herself in the favour of men of influence and rank in order to succeed in her performances before audiences; to propitiate the virtuosos in the various arts in order to gain a favourable atmosphere for her own excursions into them; to make astrologers and palmists spread her prospective fame from a reading of her chart; to gather from that group who visit dancing girls enough of appreciation for her good looks, qualities, wit and figure; to give her away to anyone blindly in love with her in case he is rich and independent also; otherwise to yield her up to one who has high intellectual attainments though poorly equipped with worldly materials; to persuade her to live with one by Gandharva wedding but later on to extort money from him and finally, if need be, to resort to courts of law for recovering her money claims.

India

Dandin

Treatment of Women

WOMEN should always be adored and treated with love. There where women are treated with honour, the very gods are said to be propitiated.

There where women are not adored, all acts become fruitless. If the women of a family, on account of the treatment they receive, indulge in grief and tears, that family soon becomes extinct.

Women are deities of prosperity. The person that desires affluence and prosperity should honour them. By cherishing women one cherishes the goddess of prosperity herself, and by afflicting her, one is said to pain the goddess of prosperity.

India

Manu

Advice to a Bride

Listen, then, my daughter. When thou reachest thy husband's palace,
and art admitted into his family,
Honour thy betters; ever be respectful
To those above thee; and, should others share
Thy husband's love, ne'er yield thyself a prey
To jealousy; but ever be a friend,
A loving friend, to those who rival thee
In his affections. Should thy wedded lord
Treat thee with harshness, thou must never be
Harsh in return, but patient and submissive.
Be to thy menials courteous, and to all
Placed under thee, considerate and kind.
Be never self-indulgent, but avoid
Excess in pleasure; and, when fortune smiles,
Be not puffed up. Thus to thy husband's house
Wilt thou a blessing prove, and not a curse.

India

Kalidasa

Man and Wife

SHE is Language; he is Thought. She is Prudence; he is Law. He is Reason; she is Sense. She is Duty; he is Right. He is Author; she is Work. He is Patience; she is Peace. He is Will; she is Wish. He is Pity; she is Gift. He is Song; she is the Note. She is Fuel; he is Fire. She is Glory; he is Sun. She is Motion; he is Wind. He is Owner; she is Wealth. He is Battle; she is Might. He is Lamp; she is Light. He is Day; she is Night. He is Justice; she is Pity. He is Channel; she is River. She is Beauty; he is Strength. She is Body; he is Soul.

India

Manu

Duties of Husband and Wife

THE whole duty of husband and wife to each other is that they do not anger each other nor wander apart in thought, word, or deed until death. And the promise is that those who righteously fulfil this duty are not parted by the death of the body, but shall be together beyond death.

Let the widow follow the Brahmin teaching, improving soul and body by study and the service of the elders. Let her triumph over her body and walk in the ways of purity. . . .

And if the wife be noble of soul and the husband ignoble, and still she wills to die a widow for his sake, then shall her giant love and sacrifice grip his soul and drag it from the depths of sin and darkness to the kingdoms of light. . . .

The mother exceeds a thousand fathers in the right to reverence and in the function of education. Good women should be honoured and worshipped like the gods. By the favours and powers of true women are the three worlds upheld.

India

Mam

Duties

THE teacher is called *āchārya* because the student gathers from him the dharmas. Never should [a student] think ill of him [the teacher], for the teacher gives him a [new] birth in knowledge, [and] that is the highest birth. Mother and father produce one's body only.

The student should be soft, subdued, controlled in senses, and shrinking from doing wrong; firm in his fortitude not lazy, not irascible, not jealous. The student should neither indulge in self-praise nor run down others.

One should not observe the ordained duties with a worldly end in view, for, in the end, they bear no fruit. Just as when a mango is planted for the fruit, shade and fragrance also result, even so the ordained duty that is performed is attended by material gains. To the words of the hypocrite, the crook, the heretic, and the juvenile, one should react neither with hate nor deception. In all realms, one should conform to the conduct which enjoys the consistent sanction of the noble ones, those who are well disciplined, elders, self-possessed, free from avarice and vanity. Thus one gains both worlds.

Now we shall enumerate the evils that scorch the bodily elements: anger, elation, indignation, avarice, delusion, vanity, enmity, speaking falsehood, overeating, traducing others, jealousy, passion, ill-feeling, lack of self-possession and of mental concentration—these are to be destroyed, through yoga. Absence of anger, of elation, of indignation, of avarice, of delusion, and of vanity and enmity; speaking truth, moderation in eating, refraining from exposing others' weak points, freedom from jealousy, sharing one's good things with others, sacrifice, straightforwardness, softness, quietude, self-control, friendliness with all beings, absence of cruelty, contentment—these form approved conduct for men in all stations of life; observing them duly, one becomes universally benevolent.

Of that which is to be eaten by the householder, offerings to the gods and beings are to be done; these offerings are productive of heaven as well as nourishment. After these offerings, one should feed those to whom priority is due. First are to be fed the guests; and boys, aged men, invalids, and pregnant women. The husband and wife of the house should not turn away any who comes at eating time and asks for food. If food is not available, a place for rest, water for refreshing one's self, a reed mat to lay one's self on, and pleasing words entertaining the guest—these at least never fail in the houses of the good.

Four are the stations of life, household life, studentship, life of the silent sage, and life in the forest. He who renounces life should go about without any sacrificial rite in fire, without a house, without any enjoyment, without seeking anybody's shelter, opening his mouth only for recital of sacred texts and mantras like OM, taking from the village only so much as will hold his soul and body together, and bereft of any act of this-worldly or other-worldly prospect.

India

Three Principles of True Teaching

The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task-master, he is a helper and a guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him, he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface. The distinction that reserves this principle for the teaching of adolescent and adult minds and denies its application to the child, is a conservative and unintelligent doctrine. Child or man, boy or girl, there is only one sound principle of good teaching. Difference of age only serves to diminish or increase the amount of help and guidance necessary, it does not change its nature.

The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature. There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities, capacities, ideas, virtues, or be prepared for a pre-arranged career. To force the nature to abandon its own *dharma* is to do it permanent harm, mutilate its growth and deface its perfection. It is a selfish tyranny over a human soul and a wound to the nation, which loses the benefit of the best that a man could have given it and is forced to accept instead something imperfect and artificial, second-rate, perfunctory and common. Every one has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it,

develop it and use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.

The third principle of education is to work from the near to the far, from that which is to that which shall be. *The basis of a man's nature is almost always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed.* They mould him not the less powerfully because insensibly, and from that then we must begin. We must not take up the nature by the roots from the earth in which it must grow or surround the mind with images and ideas of a life which is alien to that in which it must physically move. If anything has to be brought in from outside, it must be offered, not forced on the mind. A free and natural growth is the condition of genuine development. There are souls which naturally revolt from their surroundings, and seem to belong to another age and clime. Let them be free to follow their bent; but the majority languish, become empty, become artificial, if artificially moulded into an alien form. *It is God's arrangement that they should belong to a particular nation, age, society, that they should be children of the past, possessors of the present, creators of the future.* The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in a national system of education.

India

Sri Aurobindo

Scholar

A MAN lately deceased appeared for trial before the King of the Infernal Regions. The King adjudged that as he had in his previous existence lived in excessive luxury, he must return to life on Earth in the character of a Scholar. A demon lawyer remonstrated, saying, 'This man has been a great transgressor and does not deserve such kind treatment.' The King laughed and replied, 'His having been a great transgressor is the very reason why I decree that he shall return to life to be a poor scholar. With a large family of small children raising their disturbing cries in his ears all day, he will have punishment enough.'

China

Children

CHILDREN, knowledge is better than wealth.

How is that, sir?

Thieves can take away riches; but none can deprive you of knowledge. Besides, if you spend money, it will decrease; but learning will grow, the more you impart it to others. Know that so it is.

Children, according to your study, your knowledge will increase.

How is that, sir?

The deeper you dig into the sandy ground, the springing water will come in greater abundance. Know that so it is.

Children, if one is rich, all will approach him; if he become poor, none will join him.

How is that, sir?

If there is water in a tank, the heron and other creatures will frequent it; if it get empty, not one of them will come near. Know that so it is.

Children, if a man of weight associate with a worthless person, he also will become base.

How is that, sir?

If a heavy stone-pillar join with a light raft, it will itself become light, and float on the water. Know that so it is.

Children, if one who has acquired wealth lay it up, neither enjoying it himself nor bestowing it on others, strangers will take possession of it.

How is that, sir?

Hunters will drive away the bee that hoards honey in its nest, without eating it, or giving it to others, and appropriate the honey. Know that so it is.

Children, if you speak kindly to everybody, you will be respected; if harshly, you will be disliked.

How is that, sir?

Because the parrot speaks sweetly to all, they give it milk and fruit, take it in the hand, and kiss it: because the voice of the crow is unpleasant to men, they throw stones at it, and drive it away. Know that so it is.

Children, if you are humble towards the great, it will be to your profit; if you resist them, you will suffer.

How is that, sir?

The rush, bending its head to the torrent, will lift it again, and flourish; the tree, not bending its head, but standing against it, will be carried away by the flood. Know that so it is.

Children, when you are rich, since wealth elevates, you should be deferential to all; but when you are poor, because poverty depresses, you must be without servility.

How is that, sir?

A tree bends in proportion as it bears fruit; but a tree without fruit does not bend. Know that so it is.

Children, although a wise man come from a distance, he will appreciate another's acquirements, but a man wanting to wit, though accustomed to associate with him, cannot detect his merits.

How is that, sir?

Though the bee come from a distance, it drinks the honey of the water-lily; but the frog, its neighbour, has not the pleasure of drinking its honey. Know that so it is.

India

Pāla-pōtham

A CERTAIN nobleman had a dunce of a son. He sent him to a learned man, saying: 'Verily you will give instruction to this youth, peradventure he may become a rational being.' When he had continued to give him lessons for some time, which made no impression upon him, he sent a message to the father, saying: 'This son is not getting wise and he has well-nigh made me a fool!' Where the innate capacity is good, education may make an impression upon it; but no furbisher knows how to give a polish to iron which is of a bad temper. Wash a dog seven times in the ocean, and so long as he is wet he is all the filthier. Were they to take the ass of Jesus to Mecca, on his return from that pilgrimage he would still be an ass.

A king gave his son into the charge of a preceptor, and said: 'This is your child, educate him as you would one of your own.' For some years he laboured in teaching him, but to no good purpose; whilst the sons of the preceptor excelled in eloquence and knowledge. The king blamed the learned man, and remonstrated with him, saying: 'You have violated your trust, and infringed the terms of your engagement.' He replied: 'O king, the education is the same, but their capacities are different!' Though silver and gold are extracted from stones, yet it is not in every stone that gold and silver are found. The Sohail, or star Canopus, is shedding his rays all over the globe. In one place he produces common leather, in another that called Adim, or perfumed.

Persia

Sadi

Training of Children

PARENTS are responsible for looking after their children properly. To their hands the innocent child is confided with his pure conscience and stainless soul. His heart, resembling a mirror, is ready to reflect anything put before it and he imitates carefully whatever he watches. He may be an ideal citizen if he is educated well and he may be a harmful person if he is ill-trained or neglected. His parents, relations as well as teachers, will share with him his happiness or suffer from his being evil. So it is the duty of the parents or guardian to pay full attention to the child; teach him good behaviour, edify him and keep him away from bad company.

He must be accustomed to rough and hard life and not luxury. Self-respect, modesty and sincerity must be among his outstanding qualities. He should not be encouraged to be fond of money or material things as this is the first step toward useless quarrels.

When he is grown up he is due to be handed over to an excellent and good instructor to teach him useful and necessary learning, and to lead him by the right way to the right end. He must teach him the Koran traditions, improving anecdotes and such poetry as is not erotic.

Arabic

al-Ghazâlî

Teachers

IN olden times students must have had teachers. By means of teachers doctrines are propagated, education is instilled, doubts are resolved. Since man is not born with

knowledge who can avoid doubts! And if there are no teachers from whom he may seek enlightenment, his doubts must for ever remain unresolved. He who was born before me and has heard the doctrine is before me, and him I regard as my teacher. He who is born after me and has heard the doctrine is also before me, and him also will I regard as my teacher. What matters it whether my teacher is older or younger than I, so long as I receive instruction in the Way? Therefore let it not be a question of honour or of seniority, for on the continuance of teachers depends the continuance of the Way.

China

Han Yu

Travel and Study

TRAVELLING in pursuit of knowledge and for the purpose of meeting new teachers makes learning more perfect. This is because men acquire their knowledge, characteristics, virtues, and opinions either through book learning or through direct contact and precept. Habits and skills acquired through contact and precept are, however, stronger and more deeply rooted; hence the more numerous the teachers with whom the student has been in direct touch, the more deeply rooted is his skill.

Arabic

On Scholars

OUR scholars of China have a most profound veneration for forms. A first-rate beauty never studied the decorums of dress with more assiduity; they may properly enough be said to be clothed with wisdom from head to foot; they have their philosophical whiskers, their philosophical slippers, and philosophical fans; there is even a philosophical standard for measuring the nails; and yet, with all this seeming wisdom they are often found to be mere empty pretenders.

China

Teachers

THESE teachers explain the general meaning [to their disciples] and teach them the minutiae; they rouse them to activity and skilfully win them to progress; they instruct the inert and sharpen the dull. When disciples, intelligent and acute, are addicted to idle shirking, the teachers doggedly persevere repeating instruction until their training is finished. When the disciples are thirty years old, their minds being settled and their education finished, they go into office; and the first thing they do then is to reward the kindness of their teachers.

China

Yuan Chwang

Children

IN beginning the education of their children and winning them on to progress they follow the 'Twelve Chapters'. When the children are seven years of age the great treatises of the Five Sciences are gradually communicated to them. The first science is Grammar which teaches and explains words, and classifies their distinctions. The second is that of the skilled professions [concerned with] the principles of the mechanical arts, the dual processes, and astrology. The third is the science of medicine [embracing] exorcising charms, medicine, the use of the stone, the needle, moxa. The fourth is the science of reasoning, by which the orthodox and heterodox are ascertained, and the true and false are thoroughly sought out. The fifth is the science of the Internal which investigates and teaches the five degrees of religious attainments (lit. the 'five vehicles') and the subtle doctrine of karma.

*China**Yuan Chwang**Teaching*

THE wife of Tseng Tze was going to the market with her infant son, who cried on the way. Hoping to stop him crying she told him that on reaching home she would kill a pig for dinner. When they reached home, Tseng Tze, who heard of this, proceeded to seize the pig. The wife stopped him, saying that she had only joked with the child. To this he replied: 'You cannot joke with a child in this way. A child has no knowledge of his own, but depends for it on his parents and follows their instructions. If you deceive him, you will be teaching him to practise deceptions. This will not do.' Accordingly they had the pig killed for dinner.

*China**Harshness to Pupils*

FOR a harsh and violent upbringing, whether of pupils, slaves or servants, has as its consequence that violence dominates the soul and prevents the development of the personality. Energy gives way to indolence, and wickedness, deceit, cunning, and trickery are developed by fear of physical violence. These tendencies soon become ingrained habits, corrupting the human quality which men acquire through social intercourse and which consists of manliness and the ability to defend oneself and one's household. Such men become dependent on others for protection; their souls even become too lazy to acquire virtue or moral beauty. They become ingrown, cease striving towards the goal of perfect humanity, and drop into the ranks of the very meanest.

It is therefore necessary that masters should not treat their pupils harshly or arbitrarily, nor fathers, their children. . . .

*Arabic**Ibn Khaldūn*

Text Books

AN excess of books written on a subject is an obstacle in the way of mastering that subject. One of the impediments which have prevented men from mastering knowledge is the large number of books written, the difference between the terms used, and the divergences in the methods followed. The student who is expected to study all this, and hence to learn all the terms, or most of them, by heart and to observe the different methods will have to spend a whole lifetime on a science, and yet not succeed in mastering it. . . .

An excess of Digests on the different subjects is harmful to learning. Many of our contemporaries are fond of compiling digests of the different sciences, which they use as a summary of the whole subject. These digests consist of the enumeration of the problems of the subject, and of the proofs thereof, in a very concise form, packing each sentence with many terms taken from the science. And, very often, their digests consist of summaries of some classic work. . . .

This method has been harmful, not only to style but also to understanding. For the beginner suddenly finds himself confronted with the most advanced parts of the subject, for which he is unprepared; this is a grave pedagogical error as will be shown.

Arabic

Ibn Khaldūn

Method of Teaching

THE imparting of knowledge to students can only be profitable if it be pursued gradually, bit by bit and little by little. First he must be taught the fundamental problems of every branch of the subject that he is studying. The explanation given must be general, due regard being paid to the power of the student's mind and to his readiness to absorb what is given him. When by that means the whole of the subject has been covered, he will have acquired a skill in that science, but it will be only a partial, inadequate skill, whose sole result will be that it has prepared him to understand the subject and to grapple with its problems.

It is then necessary to return to that subject a second time, lifting the teaching to a higher plane. This time the teacher must not content himself with generalities, but must dwell on all points of dispute, and the different views held thereon, until the field is once more covered and the student's skill is improved.

Then, once more, the now trained student must be brought back to the field; no major point, however obscure or controversial, must be left in suspense; everything must be explained to the student, then enabling him to acquire a thorough skill in the subject.

Arabic

Ibn Khaldūn

Language and Grammar

A SKILL in that (i.e. the Arabic) language is not the same thing as a knowledge of Arabic grammar, and can dispense with the latter. This is because Arabic grammar consists of the knowledge of the laws and patterns underlying that skill. It is therefore knowledge *about* the skill, but not *of* the skill; in other words, it is not the mastery of the skill itself. It is as though a man knew the theory but not the practice of a craft; thus, for instance, someone who knew much about sewing, without actually being able to sew, would describe its processes as follows: 'It is the putting of a thread into the eye of the needle followed by the sticking of the needle into the two edges of the cloth . . .' with a full description of the different operations involved. Such a person, however, if asked to do some actual sewing would be incapable of doing anything. . . .

Arabic

Ibn Khaldūn

VI

Everyday Life

The Laotian

THE Laotian each day rises at the crowing of the cock. His rice is cooked by the time the gongs give the signal for the collecting of food ready for the arrival of the bonzes in the village and everybody is ready and prepared to fill his bowl with the warmed cooked rice. However, while those who have already made their offerings are busy with paying tribute to the Goddess of the Earth, and making known their wishes and desires, the servants, the old people or the 'young girl of the house', will bring to the pagoda the morning meal for the monks. In all the villages, along the main track, they can be seen trudging along with their baskets of food and rice hanging from a beam swung over the shoulder. They are performing their good deed for the day and will receive accordingly their daily blessing.

Gna Tha: The rivers are swollen: they feed and fill the oceans. So will the offerings you make at present reach those who are no more. The rewards you seek, may they be accorded you rapidly. May all your desires be satisfied—as rich and as full as the moon on the 15th day. And may they be as bright as the priceless gem shining at its best.

Sapphi: May all the evil influences disappear—all the diseases and fevers, and all risks and perils. May a long life be yours. And to you who have always befriended the aged with sincerity and humility, may these four precious jewels be yours: long life, health, happiness and strength.

Phavatou Sab: By the all-powerful strength of Buddha and according to his gospel, may complete happiness be your lot. May the Divine Powers guard you and may you ever enjoy good health.

And so everyone praises Nang Thoram the Goddess of the Earth. They plead for their offerings to be transmitted to those who have passed away, their families and those without help: they pray for their own resurrection and for a better life for themselves, if not the blessing of 'arakat' the supreme happiness of being reborn with Buddha.

Then and then only and after complete prostration does the Laotian partake of his breakfast and then to his daily occupations.

The evening come, before going to bed, either alone or with other members of his family he will decorate with flowers the statue of the Master on the small altar above his bed and recites his prayer. By doing so he places himself entirely in the care of Buddha, his Doctrine (Dharma) and his Community (Sangha). Once, every week, within his possibilities he observes the 5th or 8th commandment; not to kill, not to steal, not to commit adultery, not to drink spirits, not to eat in the afternoon, not to adorn or to perfume himself and not to lie on a mattress or on too high a bed. Such

is the way the faithful Laotian lives, but also taking advantage of every occasion such as births, coming of age, marriages and deaths to manifest his religion to the full. It is the bonze in nearly every case who is consulted for the name to be given to the child. He has studied the stars and understands their possible influence in relation to the date and time of birth. He alone, like the good fairies in the French fairy tales, can read the future in the little hands, giving hope to the mother with all the secrets to assure happiness and long life to the new-born baby. Together with the various small pieces of jewellery offered by the parents which are attached either to the neck or wrist of the child, there is always a medal of gold or silver on which special sacred characters have been inscribed or even a complete sign, called a 'gatha'. Henceforth the child belongs to the bonze and accompanies his mother on each visit of worship to Buddha. At ten years of age he leaves his parents to live at the pagoda in the service of the monk who has become his teacher. His father has decreed thus: 'Make of him what you wish and treat him as you think fit so long as you do not make of him a cripple.' So with complete peace of mind the parents leave the child to grow up in the company and service of the monk. With them, the honest-living man is one who heeds the word of the monk who fulfils the role of guide and friend, also the consoler and one in whom he can confide. For it must not be forgotten that the monk—and every Laotian has been one—has served three Masters; the monk (oupaja) who presides at the ceremony of his ordination and the two witnesses (kammavacha) who answered for him at that time.

The Laotian is modest. When speaking to an equal he uses the term 'Khoy' (slave), to a superior, 'Kha Noy' (little slave), but at a public function he employs the term 'Kha Pha Chao' (slave of Buddha).

Laos

Festivals

A GREAT deal of Burmese culture centres round our festivals. Now, many foreigners find fault with us for having too many festivals. This is due to an uncomprehending attitude towards the meaning of our festivals. They are not merely opportunities for merry-making. They are not merely the focal points of social life or religious observance. They are the expression of a people's philosophy of life. The strains and stresses of everyday life, the demands of economic necessity are disturbing to spiritual equilibrium and are always a source of weariness to the inherently gentle Burmese. Social relationships in the family and in the community tend to become tense, artificial, strained. New festivals are a great remedy, a safety-valve, for this. Festival time is, the time when one recovers sanity and a sense of proportion, poise and generosity of heart. In festival time one reverts to the natural good-fellowship of real Burmese society. Take, for instance, the Water-throwing Festival. At the same time, turn your eyes away from the too vigorous and indiscriminate drenching that you meet with in towns. The real Burmese way of water-throwing is intended to give your friends a sense of affection, through the means of coolness in the heat of the weather. The water-thrower's motto is 'Our intent is all for your delight'. The water-thrower

must observe decorum and modesty. Take again the Festival of Lights which we observe at the end of the rains. The festival which we celebrate in remembrance of the Buddha's return to earth from the heavenly abodes, is symbolic of the sense of relief and joy which come with the open season. It is a beautiful festival both in its significance and in its observance, and for us Burmese it always conveys a message of hope and cheer.

Burma

The Love Letter (Recitative)

I TAKE up my brush to inform my beloved of the state of my heart.

In the night watches, full of thought and disquietude, I sought for words; but what words are there to describe what I feel?

The letter is written and lying before me, but I cannot make up my mind to fold and seal it.

Looking at my reflection in the mirror, I see the charms of my youth at the full, and I am disturbed, mortified even, by the thought that I am still unmarried.

A year is made up of twelve months, and a whole year is a long time to wait—think of it, my dear Lover!

As the day draws near when the Herd-Boy and the Spinning-Maid Stars meet I grow ever sadder.

On these autumn nights, sitting outside the door under the awning, I listen to the night sounds and in imagination am transported to you in the royal city.

Watching the bright moon, I think of the approaching winter and wonder if you have warm clothes to keep out the cold.

The bamboos quiver in the breeze as my heart quivers under its sad thoughts. What can I do to lift this depression and recover my serenity?

I can sing no more.

Indo-China

Farmer's Lot

MY lady wife she skilleth well
To give her man good cheer.
She gathers buds of brown roselle
When buds do first appear.

She gets what puny fish she can,
Too thin belike for scaling;
Puts bud and fish in earthen pan
To cook for my regaling.

ASIA THROUGH ASIAN EYES

And with no oil or condiment
But water from the spring
She'll dish a curry would content
The palate of a king.

As I came weary from the plough
And cast my goad aside,
Sweet wifely bustle greets me now
Sharp-set at eventide.

Her misty hair is falling free,
Her little curls awry,
But she has millet-rice for me
And piles my platter high.

When I have emptied plate and pot
And bulge about the girth,
I would not change a farmer's lot
For any lot on earth.

Burma

U Hsaung

Life of the Villagers

ONE day they stood in the middle of the village to transact village business, and they . . . [decided to] do good works; so they would get up betimes, and go out with knives, axes and crowbars. With their crowbars they rolled away the stones on the four highways; they cut down the trees which caught the axles of their carts; they levelled the irregularities [of the roads]; they built an embankment and dug tanks; they made a village hall; they showed charity and kept the [Buddhist] commandments.

India

Jataka

Agriculture and Village Life

LET the oxen work merrily, let the men work merrily, let the plough move on merrily. Fasten the traces merrily; ply the goad merrily.

Note the joy associated with country life. One can almost imagine the peasants singing aloud as they ploughed their fields. Or again:

May the plants be sweet unto us; may the skies and the firmament be full of sweetness; may the Lord of the field be gracious to us. We will follow him uninjured by enemies.

Fasten the ploughs, spread out the yokes and sow the seed on the field which has been prepared. Let the corn grow with our hymns; let the scythes fall on the neighbouring fields where the corn is ripe.

India

Rig-Veda

Correspondence with Nature

WHEN the Great Man (the sage ruler) uses and exhibits his ceremonies and music, Heaven and Earth will in response to him display their brilliant influences. They will act in happy union, and the energies (of nature) now expanding, now contracting, will proceed harmoniously. The genial air from above and the responsive action below will overspread and nourish all things. Then plants and trees will grow luxuriously; curling sprouts and buds will expand; the feathered and winged tribes will be active; horns and antlers will grow; insects will come to the light and revive; birds will breed and brood; the hairy tribes will mate and bring forth; the mammalia will have no abortions and no eggs will be broken or addled; and all will have to be ascribed to the powers of music.

The ruler appeared at the steps on the east; his wife was in the apartment on the west. The great luminary makes his appearance in the east; the moon makes its appearance in the west. Such are the different ways in which the processes of darkness and light are distributed in nature, and such are the arrangements for the positions (corresponding thereto) of husband and wife.

China

Shih Ching

Constitution and Nature of Man

MAN is the heart and mind of Heaven and Earth, and the visible embodiment of the five elements. He lives in the enjoyment of all flavours, the discrimination of all notes of harmony, and the enrobing of all colours.

What are the feelings of men? They are joy, anger, sadness, fear, love, disliking and liking. These seven feelings belong to men without their learning them. What are the things which men consider right? Kindness on the part of a father, and filial duty on that of a son; gentleness on the part of an elder brother and obedience on that of a younger; righteousness on the part of a husband, and submission on that of a wife; kindness on the part of elders and deference on that of juniors; benevolence on the part of the ruler and loyalty on that of the minister: these ten are the things which men consider right.

Truthfulness in speech and the cultivation of harmony constitute what are called the things advantageous to men. Quarrels, plunderings and murders are things disastrous to men.

The things which men greatly desire are comprehended in meat, drink and sexual pleasure; those which they greatly dislike are comprehended in death, exile, poverty and suffering.

China

Shih Ching

Rules for Students

LET the student be sparing in his use of foods that induce lassitude and unresponsiveness, such as sour apples, beans and vinegar; likewise with those, an excess of which renders the mind phlegmatic and the body heavy, such as milk and fish. . . .

There is no harm in his exercising the body by walking, since it quickens heat and dispels excessive humours. . . .

He should not address his teacher familiarly, save with permission, and never, in any circumstances, call out to him from afar. . . .

Upper rooms should be reserved for those of studious habit, who have no difficulty in climbing the stairs, but the ground-floor should be kept for the infirm and for those of suspect moral character. . . .

The best time for memorizing is during the watches of the night, but for research the early morning, while writing should be done at midday. Disputations and discourse are best suited to the evening, but should not continue too long. . . .

Arabic

Ibn Jama'a

Buddha-nature

ALL beings possess the Buddha-nature, and therefore their essential being is one with Buddha. Although, on account of their Karma, some become hungry spirits, some animals, some men, yet their Buddha-nature is identical. The extent to which the Buddha-nature is manifest depends upon their response to opportunities (for doing good).

China

The Shih Ching

On Being Unlettered

UNLETTERED men are like alkaline soil. Their existence is worthless and nominal.

Even if an unlettered man displays great good sense, it will not be recognized by the learned.

An unlettered man's conceit will find its end when the occasion for speech arrives.

India

The Tiru-Kural

Towns and Villages in India

THE TOWNS and villages have inner gates; the walls are wide and high; the streets and lanes are tortuous, and the roads winding. The thoroughfares are dirty and the stalls arranged on both sides of the road with appropriate signs. Butchers, fishers, dancers, executioners, scavengers, and so on, have their abodes without the city. In coming and going these persons are bound to keep on the left side of the road till they arrive at their homes. Their houses are surrounded by low walls, and form the suburbs. The earth being soft and muddy, the walls of the towns are mostly built of brick or tiles. The towers on the walls are constructed of wood or bamboo; the

houses have balconies and belvederes, which are made of wood, with a coating of lime or mortar, and covered with tiles. The different buildings have the same form as those in China; rushes, or dry branches, or tiles, or boards are used for covering them. The walls are covered with lime or mud, mixed with cow's dung for purity. At different seasons they scatter flowers about. Such are some of their different customs. The *saṅghārāmas* (monasteries) are constructed with extraordinary skill. A three-storeyed tower is erected at each of the four angles. The beams and the projecting heads are carved with great skill in different shapes. The doors, windows, and the low walls are painted profusely; the monks' cells are ornamental on the inside and plain on the outside. In the very middle of the building is the hall, high and wide. There are various storeyed chambers and turrets of different height and shape, without any fixed rule. The doors open towards the east; the royal throne also faces the east. Their clothing is not cut or fashioned; they mostly affect fresh white garments; they esteem little those of mixed colour or ornamented. The men wind their garments round their middle, then gather them under the armpits, and let them fall across the body, hanging to the right.

China

Death

WISH not for death, any one of you; neither the doer of good works, for per-adventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain the forgiveness of God by repentance. Wish not, nor supplicate for death before its time cometh; for verily when ye die, hope is out and the ambition for reward: and verily, the increase of a Mu'min's (Muslim's) life increaseth his good works.

Remember often the destroyer and cutter off of delights, which is death.

Not one of you must wish for death, from any worldly affliction; but if there certainly is anyone wishing for death, he must say, 'O Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me so to do.'

The Faithful do not die; perhaps they become translated from this perishable world to the world of eternal existences.

Death is a blessing to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

There are two things disliked by the sons of Adam, one of them death: whereas it is better for Muslims than sinning; the second is scarcity of money; whereas its account will be small in futurity.

The grave is the first stage of the journey into eternity.

Death is a bridge that uniteth friend with friend.

Sleep is the brother of death.

Muhammad said, three days before his death, 'Not one of you must die but with resignation to the will of God, and with hope for His beneficence and pardon.'

Arabic

The Sayings of Muhammad

MUHAMMAD said: 'That person will not enter Paradise who hath one atom of pride in his heart.'

And a man present said: 'Verily, a man is fond of having good clothes, and good shoes.' Muhammad said: 'God is Beauty and delighteth in the beautiful; but pride is holding man in contempt.'

Arabic

The Sayings of Muhammad

Travel

TRAVEL! and thou shalt find new friends for old ones left behind;
 Toil! for the sweets of human life by toil and moil are found:
 The stay-at-home no honour wins nor aught attains but want;
 So leave thy place of birth and wander all the world around!
 I've seen and very oft I've seen, how standing water stinks,
 And only flowing sweetens it and trotting makes it sound:
 And were the moon for ever full and ne'er to wax and wane,
 Man would not strain his watchful eyes to see its gladsome round:
 Except the lion leave his lair he ne'er would fell his game;
 Except the arrow leave the bow ne'er had it reached its bound:
 Gold-dust is dust the while it lies untravelled in the mine,
 And aloes-wood mere fuel is upon its native ground:
 And gold shall win his highest worth when from his goal ungoal'd;
 And aloes sent to foreign parts grow costlier than gold.

Arabic

Ancient City of Delhi

WE then proceeded on from Masud Abad till we came to Delhi, the capital of the empire. It is a most magnificent city, combining at once both beauty and strength. Its walls are such as to have no equal in the whole world. This is the greatest city of Hindustan; and indeed of all Islam in the East. It now consists of four cities, which becoming contiguous have formed one. This city was conquered in the year of the Hejira 584 (A.D. 1188). The thickness of its walls is eleven cubits. They keep grain in this city for a very long time without its undergoing any change whatever. I myself saw rice brought out of the treasury, which was quite black, but nevertheless, had lost none of the goodness of its taste. The same was the case with the kodru, which had been in the treasury for ninety years. Flowers, too, are in continual blossom in this place. Its mosque is very large; and, in the beauty and extent of its building, it has no equal. Before the taking of Delhi it had been a Hindoo temple, which the Hindoos call El Bur Khana (But Khana); but, after that event, it was used as a mosque. In its court-yard is a cell, to which there is no equal in the cities of the Mohammedans; its height is such, that men appear from the top of it like little children. In its court, too, there is an immense pillar, which they say, is composed of stones from seven different

quarries. Its length is thirty cubits; its circumference eight; which is truly miraculous. Without the city is a reservoir for the rain-water; and out of this the inhabitants have their water for drinking. It is two miles in length, and one in width. About it are pleasure-gardens to which the people resort.

Arabic

Ibn Batuta

Travel in China

THE care they take of travellers among them is truly surprising; and hence their country is to travellers the best and the safest: for here a man may travel alone for nine months together, with a great quantity of wealth, without the least fear. The reason of this is, there is in every district an inn, over which the magistrate of the place has control. Every evening the magistrate comes with his secretary to the inn, and registers in a book the names of all the inmates who are strangers: he then locks them up. In the morning he comes again with his secretary, and compares the name written down, with the person of every one in the inn. The register so made out he sends by a messenger to the presiding magistrate at the next station: from whom he also brings back vouchers that such and such persons have safely arrived with their property. This is done at every station. When any person happens to be lost, or any thing is stolen, and this is discovered, the magistrate who has the control over the inn in which the loss is sustained, is taken into custody on that account. In all the inns every thing that a traveller can want is provided.

Arabic

Ibn Batuta

Travel

THERE is no happiness for him who does not travel; living in the society of men, the best man often becomes a sinner; Indra is the friend of the traveller. Therefore, wander.

India

Aitareya Brahmana

Life in the World

THERE is more penance in the life of a householder who does what should be done and avoids any lapse from Dharma, than in the privations of hermits:

He who leads his life in this world as he should, ranks with the gods in heaven.

India

The Tiru-Kural

An Open House

THE only justification for remaining in family life and for acquiring and keeping property is that one may command the means by which help may be given to those who seek help.

To sit for a meal by oneself keeping out those who come expecting hospitality is a thing to be abhorred even if the food were the elixir of immortality.

The Goddess of Prosperity will be gladdened in heart and linger in the house of the man whose smiling face welcomes those who seek hospitality.

Must he indeed sow seed in his field, who eats what remains after feeding the guests?

How stupid those misers are who fail to practise the law of hospitality and succeed in being poor in the midst of plenty!

The delicate flower withers away if you take it to the nose to inhale its fragrance. But the guest who comes for a meal will shrink even at a distant look that indicates unwillingness to receive.

India

The Tiru-Kural

Poetry

ON DRINKING WINE

AMONG the flowers with a kettle of wine
I pledge myself without any company;
I raise the cup and drink to the bright moon
Who will with my shadow make up a company of three.
The moon unfortunately is no drinker.
My purposeless shadow follows my body,
Yet for the time I make a party with my shadow and the moon.
Happy we speed the coming of the spring;
I sing, the moonbeams waver;
I dance, and my shadow bobs backwards and forwards.
While we are sober we are all happy together,
After we are drunk each goes his own way.
To pledge a friendship that is free from earthly passions
We must meet in the vast deeps of the clouds and in the rivers of stars.

China

Li-Po

The Man Who Spurned the Machine

WHEN Tsekung, the disciple of Confucius, came south to the state of Ch'u on his way to Chin, he passed through Hanyin. There he saw an old man engaged in making a ditch to connect his vegetable garden with a well. He carried a pitcher in his hand, with which he was bringing up water and pouring it into the ditch, with very great labour and little result.

'If you had a machine here,' said Tsekung, 'in a day you could irrigate a hundred times your present area. The labour required is trifling compared with the work done. Would you not like to have one?'

'What is it?' asked the gardener, looking up at him.

'It is a contrivance made of wood, heavy behind and light in front. It draws water up smoothly in a continuous flow, which bubbles forth like boiling soup. It is called a well-sweep.'

Thereupon the gardener flushed up and said with a laugh, 'I have heard from my teacher that those who have cunning implements are cunning in their dealings, and those who are cunning in their dealings have cunning in their hearts, and those who have cunning in their hearts cannot be pure and incorrupt, and those who are not pure and incorrupt in their hearts are restless in spirit. Those who are restless in spirit are not fit vehicles for Tao. It is not that I do not know of these things. I should be ashamed to use them.'

Tsekung's countenance fell, humiliated, and he felt discomfited and abashed. It was not till they had gone thirty li that he recovered his composure.

'Who was that man?' asked his disciples. 'Why did your face change colour after seeing him, and why did you seem lost for a whole day?'

'I thought,' replied Tsekung, 'there was only one man (Confucius) in this world. But I did not know there was this man. I have heard from the Master that the test of a scheme is its practicability and the goal of effort is success, and that we should achieve the greatest results with the least labour. Not so this manner of man. Coming into life, he lives among the people, not knowing whither he is bound, infinitely complete in himself. Success, utility and the knowledge of skills would certainly make man lose the human heart. But this man goes nowhere against his will and does nothing contrary to his heart, master of himself, above the praise and blame of the world. He is a perfect man.'

China

Chuang Tzu

Wine and Beverages in Ancient India

THERE are distinctions in the use of their wines and other beverages. The wines from the vine and the sugar-cane are the drink of the Kshatriyas; the Vaisyas drink a strong distilled spirit; the Buddhist monks and the Brahmins drink syrup of grapes and of sugar-cane; the low mixed castes are without any distinguishing drink.

As to household necessities there is generally a good supply of these of various qualities. But although they have different kinds of cooking implements they do not know the steaming boiler (i.e. they have not large boilers such as are used in large households in China). Their household utensils are mostly earthenware, few being of brass. They eat from one vessel in which the ingredients are mixed up; they take their food with their fingers. Generally speaking spoons and chop-sticks are not used, except in cases of sickness when copper spoons are used.

Gold, silver, *t'u-shih* (bronze), white jade, and crystal lenses are products of the country which are very abundant. Rare precious substances of various kinds from the sea-ports (lit. sea-bays) are bartered for merchandise. But in the commerce of the country gold and silver coins, cowries, and small pearls are the media of exchange.

China

Yuan Chwang

On Drinking Tea

THE first cup moistens my lips and throat,
The second cup breaks my loneliness,
The third cup searches my barren entrails,
The fourth cup raises a slight perspiration,
The fifth cup purifies me,
The sixth cup calls me to the realms of the immortals,
The seventh cup—ah, but I can take no more.

China

Lo Tung

Tea

TEA-DRINKING relieves headache and allays swellings better than any physician can do. It is a specific for asthma, grief, thirst, congestion and depression. After a few sips it acts like magic, for it possesses the properties of rich wine or celestial dew.

Winged creatures fly; furry creatures run; larynxed creatures talk. These all inhabit the space between heaven and earth. They eat and drink that they may live, but with how little comprehension do they drink! To quench the thirst, drink broth; to dispel melancholy, drink wine; to obtain voluptuous sleep, drink tea.

If you want to drink good tea you must first find good water. Boiling water is the arbiter of the fate of tea, for even the finest teas may be ruined by careless boiling. . . . As soon as the water begins to bubble, even though it means a break in conversation or an interruption of business, use it at once, or the very soul of the hot water will be lost. Enquire of any hoary old man whether he can grip the bow, or fit an arrow and hit the mark as he was wont to do in the freshness of his youth.

China

Su I

Tea

LU YUCH was a confirmed woman-hater and a born tea-lover. He used to say: 'Tea needs a slow fire to heat it up and a blazing fire to boil it. To bring out the flavour of tea the bubbles must at first be diffused and the kettle singing gently, then over the whole surface of the water they should well up like a spring, continuous as a string of pearls, and finally there should be rising waves and swelling billows. When guests come do not limit the number of cups; the tea-things may be handled all day without fatigue.'

China

Chao Lin

Sharing of Wealth and Food

NOT hunger, but death have the gods given; and death comes to him who eats [without giving to others]. The wealth of one who gives never decreases, the niggard has none to give him happiness. The mean-minded amasses food in vain; I tell [this] in truth; it is indeed his death; he who nourishes [with his offering] neither the god nor his friend, he who eats alone, gathers sin alone.

India

Rig-Veda

Food and Manners

THEN, let them not eat hurriedly, but let them be deliberate. It is fitting to converse over the food, for that is the rule in Islam, but keep your head forward so that you may not observe what the others are eating. I have been told that once, when the Sahib Ismā'il ibn'Abbād was at table with his retinue, one of them drew out of the dish a morsel to which a hair was clinging. The man did not see it and the Sahib said, 'So-and-so, remove the hair from that piece of food.' Thereupon the man put down the food in his hand, arose and departed. The Sahib ordered him to be brought back and questioned him as to why, with the meal only half eaten, he had left the table. The man replied, 'It is not for me to eat the bread of a man who sees a hair in the mouthful I take up.' The Sahib was abashed.

Persia

Kai Kā' Ūs Ibn Iskandar

Non-killing

SHARE your food with the hungry and help life in all forms. Refrain from causing death to any form of life. All the codes enjoin this.

Life is dear, but even to save your life, do not do that which will deprive another creature of its own dear life.

India

The Tiru-Kural

Eat No Meat

HOW can a man adopt the way of compassion, gorging on the flesh of other beings in order to fatten his own flesh?

Meat eating is inconsistent with tenderness to life or compassion. Nature cannot work a contrary whatever the casuistry about it. If we must eat meat, let us not talk of compassion or charity.

He who likes the taste of meat is a butcher whose occupation one detests. It is no use distinguishing between meat-eating and the slaughtering of animals oneself.

All the living creatures of the world offer worship with folded hands to the man who refrains from killing and abstains from meat.

The poet figures to himself the grateful adoration of dumb animals as to a God descended on earth to save them from their relentless enemies.

India

The Tiru-Kural

Food

THE dharma that any man performs, the merit of good works that anyone gathers—three parts of the merit belong to him who provides the food that is the support of the worker of merit, and one only to the doer himself.

India

Manu

Food

SOME animals are good for food; others are not. But avoid even those which are normally edible if there be anything unnatural in their appearance. Do not eat horse's feet; they have eyes in them at night. A black chicken or sheep with a white head, or a sheep with only a single horn, or a horned horse, should never be used for food. The same rule applies to meat which falls on the ground and does not leave a wet patch, or which is found to be warm after having been left over-night.

Apart from foods which are poisonous in themselves, there are many which should not be eaten together as they do not harmonize and are apt to cause great discomfort and inconvenience. Horse-flesh, for example, should not be accompanied by ginger; neither should hare. Pork and beef, or pork and sheep-liver are equally unsuited to be eaten together.

China

Yin Shan Cheng Yao

Advice on Food

DO not give the messed leavings of food to any. Do not eat between the fixed and suitable meal-times. Do not eat while the last meal remains undigested. Do not go anywhere without ablution after a meal. Anxiously avoid overeating, for it wars against health, against the functioning of the higher mind, and therefore against the hope of heaven and the way of the virtuous; it breeds gross passions, and it is also against the rules of what is seemly and the equitable division of food amongst all who inhabit the world.

As far as possible take the clean and bloodless foods. It is true that the mental inclination of the world on the path of pursuit is in the direction of flesh-foods and spirituous drinks, and physical loves and lusts; and it may be said there is not sin in these, especially in regulated forms (and for the Kshatriya and Shudra). But refraining from them brings high result. Flesh cannot be had without the slaughter of animals, and the slaughter of breathing beings does not lead to heaven. Therefore flesh-foods

should be avoided. The man who has no will to bind and torture and slay innocent living beings, who wishes well to all, shall be blessed with enduring joy. And he who slays none shall achieve what he thinks, what he plans, what he desires, successfully and without pain.

India

Manu

WITH uplifted hands I shout; alas! none listens! From observance of righteousness (Dharma), other ends of human pursuit like wealth and pleasure come; then why is this righteousness not followed? Not for any desire, not out of any fear, not out of avareice, not even for the sake of one's life should one forsake Dharma.

India

Manu

Honour Thy Food

HONOUR thy food, receive it thankfully, eat it contentedly and joyfully, ne'er hold it in contempt; avoid excess, for gluttony is hateful, injures health, may lead to death, and surely bars the road to holy merit and celestial bliss.

India

Manu

Animals and Birds

AND there is not an animal in the earth nor flying creature flying upon wings but is a people like unto yourselves. We have neglected nothing in the book of Our decrees. Then unto their Lord they will be gathered.

Arabic

The Koran

Water

THOUGH water will not remain on a hot iron, it shines with the beauty of a pearl if it lies on a lotus leaf: yea, let a drop of water fall under a favourable star into an oyster on the ocean bed, and it forthwith becomes a pearl. So also is the nature of men, good, tolerable or bad, according to the society in which they live and move.

India

Bhartrihari

Female Beauty

'THY well-combed hair, thy splendid eyes with their arches curved almost to thine ear, thy rows of teeth entirely pure and regular, thy breasts adorned with beautiful flowers.'

'Thy body anointed with saffron and thy waist belt that puts the swans to shame.'
 'Moon-faced, elephant-hipped, serpent-necked, antelope-footed, swan-waisted,
 lotus-eyes.'

Through the amazing proliferation of poet's metaphor and simile, it is still possible to get an idea, however faint, of the type of woman meant:

Thy hair is like a swarm of bees hanging on a tree. The hot wind of the South penetrates it with the dew of love-battles and of the wet perfume of night flowers.

Thine eyes are like lilac water-lilies without stalks, motionless upon the pools.

Thy lips are two delicate flowers stained with the blood of a roe.

Thy tongue is the bloody dagger that has made the wound of thy mouth.

Thine arms are tapering as two ivory tusks, and thine armpits are two mouths.

Thy thighs are two white elephants' trunks. They bear thy feet like the two red flowers.

Thy breasts are two silver buckles with cusps steeped in blood.

Thy navel is a deep pit in a desert of red sand, thy belly a young kid lying on its mother's breasts.

India

Female Beauty

WHEN the moon had risen, and early night had come, the broad-hipped one went forth and sought out the house of Pritha's son. Shining with her soft, curly, long hair, wherein she wore many jasmine flowers, the heart-breaker went her way. With the moon of her countenance, and the delight of the movements of its brows, and the sweetness of the words tripping from her mouth, with her charm and her soft loveliness, she seemed to be challenging the moon as she walked along. As she went along, her breasts, scented with a heavenly salve, dark-nipped, rubbed with heaven's sandalwood, and shining from her necklace, were shaken up and down. Through the upborne burden of her breasts, and the sharp movements of them she was bowed down at every step, she with the surpassing splendour of the centre of her body, gloriously girdled around by three folds. Below shimmered, spread out like a mountain, swelling on high like a hillside, the place of the temple of the god of love, ringed by dazzling splendour, adorned by the girdle's band, tempting with heart-stirrings even the divine Rishis. . . . Her feet, in which the ankles were deep embedded, and whose toes made red and long-stretched expanses, glittered, being hung with small bells, and arched like the turtle's back.

India

Mahabharata

Food

CONFUCIUS was very fastidious about his food. If his rice was not cleaned properly, or was spoiled by heat or damp, or had turned sour, he refused it. If his meat was not finely cut, or properly minced, or if it had turned a bad colour or was out of season,

he would not eat it, nor would he touch it unless the appropriate sauce accompanied it. The quantity of meat he ate was always in proportion to the rice, but in drinking he laid down no rules, though he carefully avoided taking too much. He would not touch meat or wine bought in the market; he always took ginger with his meals; and he did not overeat.

When eating, and when in bed, he was silent. If his mat were crooked he would not sit on it.

China

Confucius

Rules for Drinking

GET intoxicated, but don't get helplessly drunk. Drunkenness causes life-long ill-health.

Don't lie in a draught when drunk—this brings on fits.

Don't lie in the sun when drunk—that way lies madness.

Don't lie in the dew when drunk—rheumatism will result.

Never force yourself to eat, and never get angry, when you are under the influence of drink or you will break out in boils. Washing the face in cold waters has the same effect.

Don't drink on an empty stomach or you will certainly be sick.

Never take sweet things with wine.

Don't eat pork with wine as this causes convulsions.

Don't bathe when you are affected by wine; it is bad for the eyes.

Don't ride or jump about, or exert yourself in any way when drunk or you will injure your bones and sinews and undermine your strength.

When you recover from a bout of drinking, pause before beginning again; in this way you will avoid adding harm to harm.

When drinking don't take too much. When you know you have done so, it is best to vomit it up at once.

When drunk don't get so excited that you scare your soul out of your body for good.

If you suffer from bad eyes avoid drinking or eating to excess.

If you see in your wine the reflection of a person not in your range of vision, don't drink it.

China

Delights of the World

WHEREAS the delights of this world are of six kinds, to wit Food, and Drink, and Clothes, and Amorous Dalliance, and Scent, and Music: it appears that the most excellent and most important of these is Food, since it is the mainstay of the body and the substance of life, and cannot be dispensed with without injury to health. Nor is it forbidden by the Faith to devote one's attention to refinements and luxury in the

matter of food, since it is written in the Koran: 'Say: who hath forbidden God's goodly raiment and the pleasant viands which He hath provided for His servants. Also it is recorded of the Prophet (Peace and Blessings upon him) that when one of his companions prepared a dish for him with all the refinements known to that age, and invited him to partake thereof, he accepted such invitations. And a wise man has said: 'In four things all virtues are united and all delights made perfect, strong faith, pure acts, pleasant food, and joyous drink', whereby he indicated that there is no harm in enjoying food and giving thought to it.

I have read a number of books on the Art of Cookery in which strange dishes are mentioned and repulsive ingredients unacceptable to the mind. And whereas people differ in their preferences in regard to the worldly delights I have mentioned, some preferring fine clothes, or drink, or the joys of love, or music, yet I am one of those who choose the pleasures of the table in preference to all other delights. Therefore I composed this book for my own use, and the benefit of others, including therein the dishes of my choice. Matters generally known to all I have passed over briefly; and generally I have tried to avoid prolixity, with God's help. The book is divided into ten sections dealing with the following matters: (1) Sour Dishes; (2) Simple Dishes; (3) Fried Meats and Dry Dishes; (4) Dishes called Harisa, and those prepared in the Oven; (5) Dishes made in the frying-pan; appetizing herbs and sauces; the dish called Makluba; and rissoles and pasties; (6) Fish, both fresh and salted; (7) Vinegar sauces; colouring ingredients; and aromatic seasonings; (8) the dishes called Judhaba and Khabis; (9) Sweets; (10) Cakes and Biscuits.

Arabic

Muhammad Ibn Al-Hassan Ibn Muhammad

Recipe for Youth

ON the seventh day of the seventh month pick seven ounces of lotus flowers; on the eighth day of the eighth month gather eight ounces of lotus-root; on the ninth day of the ninth month collect nine ounces of lotus-seeds. Dry in the shade and eat the mixture and you will never grow old.

China

Yin Shan Cheng Yao

City of Madurai

THE poet enters the city by its great gate, the posts of which are carved with images of the goddess Laksmi, and which is grimy with ghee, poured in oblation upon it to bring safety and prosperity to the city it guards. It is a day of festival, and the city is gay with flags, some, presented by the king to commemorate brave deeds, flying over the homes of captains, and others waving over the shops which sell the gladdening toddy. The streets are broad rivers of people, folk of every race, buying and selling in the market-place or singing to the music of wandering minstrels.

A drum beats, and a royal procession passes down the street, with elephants leading to the sound of conchs. A refractory beast breaks his chain, and tosses like a ship in an angry sea until he is again brought to order. Chariots follow, with prancing horses and fierce footmen.

Meanwhile stall-keepers ply their trade, selling sweet cakes, garlands of flowers, scented powder and betel quids. Old women go from house to house, selling nosegays and trinkets to the womenfolk. Noblemen drive through the streets in their chariots, their gold-sheathed swords flashing, wearing brightly-dyed garments and wreaths of flowers. From balconies and turrets the many jewels of the perfumed women who watch the festival flash in the sunlight.

The people flock to the temples to worship to the sound of music, laying their flowers before the images and honouring the holy sages. Craftsmen work in their shops—men making bangles of conch shell, goldsmiths, cloth-dealers, coppersmiths, flower-sellers, vendors of sandalwood, painters and weavers. Foodshops busily sell their wares—greens, jak-fruit, mangoes, sugar candy, cooked rice and chunks of cooked meat.

In the evening the city prostitutes entertain their patrons with dancing and singing to the sound of the lute (*yal*), so that the streets are filled with music. Drunken villagers, up for the festival, reel in the roadways, while respectable women make evening visits to the temples with their children and friends, carrying lighted lamps as offerings. They dance in the temple courts, which are clamorous with their singing and chatter.

At last the city sleeps—all but the goblins and ghosts who haunt the dark, and the bold housebreakers, armed with rope ladders, swords and chisels, to break through the walls of mud houses. But the watchmen are also vigilant, and the city passes the night in peace.

Morning comes with the sound of Brahmans intoning their sacred verses. The wandering bards renew their singing, and the shopkeepers busy themselves opening their booths. The toddy-sellers again ply their trade for thirsty morning travellers. The drunkards reel to their feet and once more shout on the streets. All over the city is heard the sound of opening doors. Women sweep the faded flowers of the festival from their courtyards. Thus the busy everyday life of the city is resumed.

India

Pattuppattu, Maduraikkanni

How Chess was Invented

I HAVE met many people who believe al-Suli to have been the inventor of chess, but this is an erroneous opinion, that game having been imagined by Sissa the son of Dahir, an Indian, for the amusement of King Shihram.

It is said that, when Sissa invented the game of chess and presented it to Shihram, the King was struck with admiration and filled with joy; he had chess-boards placed

in the temples, and he expressed the opinion that the game was the best thing man could study, inasmuch as it served as an introduction to the art of war, and that it was an honour to the Faith and the World, as well as the foundation of all justice.

The King also manifested his gratitude and satisfaction for the favour which Heaven had granted him in shedding lustre on his reign by such an invention, and he said to Sissa, 'Ask for whatever you desire.' 'I then demand,' replied Sissa, 'that a grain of wheat be placed in the first square of the chess-board, two in the second, and that the number of grains be progressively doubled till the last square is reached: whatever this quantity of wheat may be, I ask you to bestow on me.' The King who intended to make him a worthy present exclaimed that such a recompense would be too little, and he reproached Sissa for asking so inadequate a reward. Sissa declared that he desired no other gift and, heedless of the King's remonstrances, he persisted in his request. The King at last consented, and gave orders that the required quantity of grain be given to him. When the chiefs of the royal office received their orders they calculated the amount, and answered that they did not possess near as much wheat as was required. When these words were reported to the King, he was unable to credit them and had the chiefs brought before him; when questioned on the subject, they declared that all the wheat in the world would be insufficient to make up that quantity. They were asked to prove the truth of their contention, and by a series of multiplications and reckonings they demonstrated that such was indeed the case. The King then said to Sissa, 'Your ingenuity in imagining such a request is even more admirable than your talent in inventing the game of chess.'

The way in which the doubling of the grains of wheat is to be done consists in the calculator placing one grain in the first square, two in the second, four in the third, eight in the fourth, and so on, until he comes to the last square, placing in each square double the number contained in the preceding one. I was doubtful of the contention that the final amount could be as great as was said, but when I met one of the accountants employed at Alexandria, I received from him a demonstration which convinced me that their statement was true: he placed before me a sheet of paper, on which he had calculated the amount up to the sixteenth square, obtaining the result 32,768. 'Now,' said he, 'let us consider this number of grains to be the contents of a pint measure, and this I know by experiment to be true'—these are the accountant's words, so let him bear the responsibility—'then let the pint be doubled in the seventeenth square, and so on progressively. In the twentieth square it will become a wayba, the waybas will then become an ardeb, and in the fortieth square we shall have 174,762 ardebs; let us consider this to be the contents of a corn-store, and no corn-store contains more than that; then, in the fiftieth square we shall have the contents of 1,024 stores; suppose these to be situated in one city—and no city can have more than that number of granaries or even so many—we shall then find that the number required for the sixty-fourth and last square corresponds to the contents of the granaries of 16,384 cities; but you know that there is not in the whole world a greater number of cities than that. . . . This demonstration is decisive and indubitable.'

Persia

Ibn Khallikan

EVERYDAY LIFE

BEHOLD, I am a composer of hymns, my father is a physician, my mother grinds corn on stone. We are all engaged in different occupations. As cows wander [in various directions] in the pasture-field [for food], so we [in various occupations] worship thee, O Soma!, for wealth. Flow thou for Indra.

India

Rig-Veda

Animals

REFRESH the horses, take up the corn stacked in the field; and make a cart which will convey it easily. This well full of water for the drinking of animals is one *drona* in extent, and there is a stone wheel to it. And the reservoir for the drinking of men is one *skanda*. Fill it with water.

Prepare troughs for the drinking of the animals. Fasten the leather string, and let us take our water from this deep and goodly well which never dries up.

India

Rig-Veda

Soma

O SOMA, you have been crushed; you flow as a stream to Indra, scattering joy on all sides, you bestow immortal food.

Seven women stir you with their fingers, blending their voices in a song to you; you remind the sacrificer of his duties at the sacrifice.

You mix with water with a pleasing sound; and the fingers stir you over a woollen strainer, and filter you. Your particles are thrown up then, and a sound arises from the woollen strainer.

The woollen strainer is placed on a vessel, and the fingers repeatedly stir the Soma, which sends down a sweet stream into the vessel.

O Soma, you are then mixed with milk. Water runs towards you with a pleasing sound.

India

Rig-Veda

On Enjoyment and Sane Living

DO not let a day slip by without enjoyment. . . . Do not allow yourself to be tormented by the stupidity of others. . . . Remember that from its earliest beginnings the world has never been free from fools. . . . Let us not then distress ourselves, nor lose our pleasure, even though our own children, brothers and relations, happen to be selfish, ignoring our best efforts to make them otherwise. . . . *Sake* is the beautiful gift of Heaven. Drunk in small quantities it expands the heart, lifts the downcast spirit, drowns cares, and improves the health. Thus it helps a man and also his friends

to enjoy pleasures. But he who drinks too much loses his respectability, becomes over-talkative, and utters abusive words like a madman. . . . Enjoy *sake* by drinking just enough to give you a slight exhilaration, and thus enjoy seeing flowers when they are just bursting into bloom. To drink too much and spoil this great gift of Heaven is foolish.

Japan

Kaibara Ekken

Nature

IF we make our heart the fountain-head of pleasures, our eyes and ears the gates of pleasure, and keep away base desires, then our pleasure shall be plentiful; for we can then become the master of mountains, water, moon and flowers. We do not need to ask any man for them, neither, to obtain them, need we pay a single sen; they have no specified owner. Those who can enjoy the beauty in the Heaven above and the Earth beneath need not envy the luxury of the rich, for they are richer than the richest. . . . The scenery is constantly changing. No two mornings or two evenings are quite alike. . . . At this moment one feels as if all the beauty of the worlds had gone. But then the snow begins to fall, and one awakens the next morning to find the village and the mountains transformed into silver, while the once bare trees seem alive with flowers. . . . Winter resembles the night's sleep, which restores our strength and energy. . . .

Loving flowers, I rise early;
Loving the moon, I retire late . . .
Men come and go like passing streams;
But the moon remains throughout the ages.

Japan

Kaibara Ekken

A Nature Calendar

IN the first month of spring the vapours of heaven descend and those of the earth ascend. Heaven and earth are in harmonious co-operation. All plants bud and grow.

In the second month of spring the rain begins to fall. The peach-tree begins to blossom. The oriole sings. Hawks are transformed into doves.

In the last month of spring the influences of life and growth are fully developed; and the warm and genial airs diffuse themselves. The crooked shoots are all put forth and the buds are unfolded.

In the first month of summer the green frogs croak. Earth-worms come forth. The royal melons grow. The sow-thistle is in seed.

In the second month of summer the period of slighter heat arrives. The praying mantis is produced. The shrike begins to call. The mocking-bird ceases to sing.

In the last month of summer gentle winds begin to blow. The cricket takes its place in the walls. Young hawks learn the ways of their parents.

In the first month of autumn cool winds come. The white dew descends. The cicada of the cold chirps.

In the second month of autumn sudden and violent winds come. The wild geese arrive. The swallows depart. Tribes of birds store up provision.

In the last month of autumn the wild geese come like gusts. Small birds enter the great water and become molluscs. Chrysanthemums show their yellow flowers.

In the first month of winter water begins to congeal. The earth begins to be penetrated by the cold. Pheasants enter the great water and become large molluscs. Rain-bows are hidden and do not appear.

In the second month of winter the ice becomes more strong. The earth begins to crack. The night-bird ceases to sing. Tigers begin to mate. . . . Rice begins to grow. Worms curl. The moose-deer shed their horns.

In the third month of winter the wild geese go northwards. The magpie begins to build. The cock-pheasant crows. Hens hatch. The ice is now abundant. Orders are given to collect it and it is carried to the ice-houses.

China

Li Chi

Rain

THE Chinese say rain falls because the spirits of earth, trees, and the lower heavens will it, or because the Dragon shows his might by sucking up the sea water, which by his power becomes fresh. They having seen that in the open ocean a wind sometimes sucks up the water transparently into the sky, and that thence arise clouds, believe that the Dragon does it. There is no proof of this. The Brahmins and others who believe in God the Creator, believe that He makes rain to fall, that men may cultivate their fields and live. I cannot say whether God does this or not, for it seems to me that if so, He would of His great love and mercy make it fall equally all over the earth, so that all men might live and eat in security. But this is not the case. Indeed, in some places no rain falls for years together, the people have to drink brackish water, and cannot cultivate their lands, but have to trust to the dew to moisten them; besides, a very great deal of the rain falls on the seas, the mountains, and the jungles, and does no good to man at all. Sometimes too much falls, flooding towns and villages, and drowning numbers of men and animals; sometimes too little falls in the plains for rice to be grown, while on the mountain tops rain falls perpetually through seasons wet and dry. How can it be said that God, the Creator of the world, causes rain, when its fall is so irregular? We now come to the idea of philosophers, who have some proof of their theory. They say rain falls somewhere every day without fail; for the earth, the sky and the sea are like a still, and it is a property of salt water to yield fresh by distillation. The heat of the sun draws up steam from the sea and wherever there is moisture. Do not pools dry up? The steam is not lost, it flies to cool places above, and collecting in the cold skies, becomes solid like ice, then when the hot season arrives, this ice melts

and forms into clouds, floating according to the wind, and when a wind forces a cloud near the earth, the hills and earth act on it like a magnet, draw it down, and there is rain. Hence it arises that rain water is cooler than other water, for it is formed by melting ice, and wherever the sun goes there it is rainy season.

China

General Products of India

As the districts vary in their natural qualities they differ also in their natural products. There are flowers and herbs, fruits and trees of different kinds and with various names. There are, for example, of fruits the amra or mango, the amla or tamarind, the madhuka (*bassia latifolia*), the badara or jujube, the kapittha or wood-apple, the amala or myrobalan, the tinduka of diospyros, the udumbara or *figs glomerata*, the mocha or plantain, the narikela or cocoa-nut, and the panasa or jack-fruit. It is impossible to enumerate all the kinds of fruit and one can only mention in a summary way those which are held in esteem among the inhabitants. [Chinese] jujubes, chest-nuts, green and red persimmons are not known in India. From Kashmir on, pears, plums, peaches, apricots, grapes are planted here and there; pomegranates and sweet oranges are grown in all the countries.

As to agricultural operations, reaping the crops, preparing the soil (lit. ploughing and weeding), sowing and planting go on in their seasons according to the industry or laziness of the people. There is much rice and wheat, and ginger, mustard, melons, pumpkins, kunda (properly the *olibanum* tree) are also cultivated. Onions and garlic are little used and people who eat them are ostracised.

Milk, ghee, granulated sugar, sugar-candy, cakes and parched grain with mustard-seed oil are the common food; and fish, mutton, venison are occasional dainties (lit. are occasionally served in joints or slices). The flesh of oxen, asses, elephants, horses, pigs, dogs, foxes, wolves, lions, monkeys, apes is forbidden, and those who eat such food become pariahs.

Arabic

Trees

. . . ALL trees and plants are full of consciousness within themselves and are endowed with the feeling of pleasure and pain. . . . O tree! you are chosen for the making of an image of such-and-such a deity. I bow to you. Please accept my worship offered according to injunctions. May those beings who inhabit this spot depart from here after accepting the oblations offered according to injunctions! May they forgive me. Salutation to them all. . . .

India

Vedic Hymn

The Art of Flower-arrangement

IN Japan, the arranging of flowers has developed into a cult. The word 'flower' is used in a broad sense, to cover not only flowering plants, but also blossoming, and even flowerless, trees and shrubs. The fundamental principle underlying all the schools seem to be the same: whether the material for an arrangement consists of several flowers, a single branch of a flowering shrub, or a handful of grasses, it should be so disposed in the container that it symbolizes Heaven, Earth and Man.

Japan

Intimacy between Man and Nature

IN the land of Koshi
Famous among the distant regions,
Many are the mountains
And countless rivers run,
But on Mount Tachi of Niikawa
Because of its divinity,
Snow lies throughout summer.
Unlike the mists that form and lift
Each morning and evening
Over the limpid shallows
Of the engirdling Katakai,
The mountain will not leave our memory.
Each year I will come
And gaze upon the mountain afar,
Then speak of it to those
Yet strangers to its beauty,
Spreading its fame to future years,
That all who but hear its name
May long to see it.

Japan

Otomo Yakamochi

Man and Nature

KANWA: Hear me, ye trees that surround our hermitage!
Shakuntala ne'er moistened in the stream
Her own parched lips, till she had fondly poured
Its purest water on your thirsty roots;
And oft, when she would fain have decked her hair
With your thick-clustering blossoms, in her love

She robbed you not e'en of a single flower.
 Her highest joy was ever to behold
 The early glory of your opening buds:
 Oh, then, dismiss her with a kind farewell!
 This very day she quits her father's home,
 To seek the palace of her wedded lord.

[*The note of a Kōil is heard.*]

Hark! heard'st thou not the answer of the trees,
 Our sylvan sisters, warbled in the note
 Of the melodious Kōil: they dismiss
 Their dear Shakuntala with loving wishes.

VOICES [*in the air*]:

Fare thee well, journey pleasantly on amid streams
 Where the lotuses bloom, and the sun's glowing beams
 Never pierce the deep shade of the wide-spreading trees,
 While gently around thee shall sport the cool breeze;
 Then light be thy footsteps and easy thy tread,
 Beneath thee shall carpets of lilies be spread.
 Journey on to thy lord, let thy spirit be gay,
 For the smiles of all Nature shall gladden thy way.

[*All listen with astonishment.*]

GAUTAMI: Daughter! the nymphs of the wood, who love thee with the affection of a sister, dismiss thee with kind wishes for thy happiness. Take thou leave of them reverentially.

SHAKUNTALA [*bowing respectfully and walking on. Aside to her friend*]. Eager as I am, dear Priyamvada, to see my husband once more, yet my feet refuse to move, now that I am quitting forever the home of my girlhood.

PRIYAMVADA: You are not the only one, dearest, to feel the bitterness of partings. As the time of separation approaches, the whole grove seems to share your anguish. In sorrow for thy loss, the herd of deer
 Forget to browse; the peacock on the lawn
 Ceases its dance; the very trees around us
 Shed their pale leaves, like tears, upon the ground.

SHAKUNTALA [*recollecting herself*]: My father, let me, before I go, bid adieu to my pet jasmine, the Moonlight of the Grove. I love the plant almost as a sister.

KANWA: Yes, yes, my child, I remember thy sisterly affection for the creeper. Here it is on the right.

SHAKUNTALA [*approaching the jasmine*]: My beloved jasmine, most brilliant of climbing plants, how sweet it is to see thee cling thus fondly to thy husband, the mango-tree; yet, prithee, turn thy twining arms for a moment in this direction to embrace thy sister; she is going far away, and may never see thee again.

KANWA: Daughter, the cherished purpose of my heart
 Has ever been to wed thee to a spouse
 That should be worthy of thee; such a spouse
 Hast thou thyself, by thine own merits, won.
 To him thou goest, and about his neck
 Soon shalt thou cling confidingly, as now
 Thy favourite jasmine twines its loving arms
 Around the sturdy mango. Leave thou it
 To its protector—e'en as I consign
 Thee to thy lord, and henceforth from my mind
 Banish all anxious thought on thy behalf.
 Proceed on thy journey, my child.

SHAKUNTALA [*to PRIYAMVADA and ANASUYA*]: To you, my sweet companions, I leave it
 as a keepsake. Take charge of it when I am gone.

PRIYAMDAVA AND ANASUYA [*bursting into tears*]: And to whose charge do you leave us,
 dearest? Who will care for us when you are gone?

KANWA: For shame, Anasuya! dry your tears. Is this the way to cheer your friend at a
 time when she needs your support and consolation? [*All move on.*]

SHAKUNTALA: My father, see you there my pet deer, grazing close to the hermitage?
 She expects soon to fawn, and even now the weight of the little one she carries
 hinders her movements. Do not forget to send me word when she becomes a
 mother.

KANWA: I will not forget it.

SHAKUNTALA [*feeling herself drawn back*]: What can this be, fastened to my dress?
 [*Turns round.*]

KANWA: My daughter,
 It is the little fawn, thy foster-child.
 Poor helpless orphan! it remembers well
 How with a mother's tenderness and love
 Thou didst protect it, and with grains of rice
 From thine own hand didst daily nourish it;
 And, ever and anon, when some sharp thorn
 Had pierced its mouth, how gently thou didst tend
 The bleeding wound, and pour in healing balm.
 The grateful nursling clings to its protectress,
 Mutely imploring leave to follow her.

SHAKUNTALA: My poor little fawn, dost thou ask to follow an unhappy woman who
 hesitates not to desert her companions? When thy mother died, soon after thy
 birth, I supplied her place, and reared thee with my own hand; and now that thy
 second mother is about to leave thee, who will care for thee? My father, be thou
 a mother to her. My child, go back, and be a daughter to my father.

Earlobe-boring Ceremony

NEXT to marriage, the earlobe-boring is one of the most important ceremonies in the life of a Burmese girl. The unique ritual handed down through generations is performed before a girl reaches the age of fourteen.

When the day comes, the girl whose earlobes are to be pierced, visits a nearby Buddhist temple in her best ceremonial make-up from head to toe. As in the case of marriage, she is accompanied by 'na-yan' or ladies-in-waiting who are also dressed in their best.

The girl's boy friends are allowed to be present at the ceremony in which their playmate often cries with pain when her earlobes are pierced with a gold needle.

As a curtain-raiser, the girls perform a dance in front of a Buddhist alcove in the temple.

The dance finished, the girl sits down to await the climax of the ceremony, flanked by her 'na-yan'. Silverware is provided for decorative purposes.

The girl winces in pain as a gold needle pierces her earlobes while her mother tries to comfort her from behind. Minutes later, however, the girl will be beaming in smiles with a pair of diamond earrings on her ears having completed the second most important ceremony of her life. From this day on she enters maidenhood.

Burma

Hunting the Kingfisher

FORTY or fifty years ago the Emperor of China, the mandarins and the majority of the richer people made much use of a jacket made out of the skin of a kingfisher, for not only is it of a beautiful shade of blue but also very warm for wear in the colder weather. Incidentally, according to a Chinese trader of renown, Tcheou Ta-kouan, of the eighteenth century, the Chinese merchants of Cambodia would procure and export in large quantities these beautiful skins to China where these birds were very rare, and actually are nearly extinct.

The people called 'Ma trachet', who indulge in the capture of these birds come chiefly from the regions situated at the foot of the mountains, such as Trapeang-Thom in the Takeo province. They hunt during the dry season, for instance in 'meakh' (January-February) to 'pissakh' (April-May) for apparently during this season practically all water has disappeared except from the streams in the deeper creeks or gullies. The kingfishers perch on the branches of the trees growing on the edges of these rare streams, and, remaining absolutely motionless, watch for the fish on which they feed. There are two kinds of kingfishers; the small ones of a strikingly, even dazzlingly beautiful blue, called the 'Krem' kingfishers because they live solely off the krem which is a sort of small fighting fish. Then there is the bigger type known just simply as the big kingfisher, with no special name.

The hunter, before starting off on his journey, prepares food which will last him ten to fifteen days. He takes with him one kingfisher to be used as a 'call-bird', and who will call at his will, another one newly captured, each in its own cage, and a net to serve as a trap. This is called a 'lop' to be eventually set up in the form of a cage, surrounded by leaves and divided in two parts. The 'call-bird' occupies one half of the trap cage and the other half is so arranged that a bar will fall as soon as the wild kingfisher approaches the call-bird, so making a prisoner of him.

Now as soon as our hunter reaches the gully of his choice where there is still sufficient water to entice the birds, he erects his trap on the flattest part of the ground sloping to the water. With freshly-cut leaves and branches he forms a screen around all of it in order to hide both himself and the call-bird. The latter must on no account be seen when calling. Between the camouflaged cage and himself he fixes a rope of about six yards, one end of which is attached to the neck of the other kingfisher. This is all that must be seen by the approaching wild birds, and the trap, placed close to the ground will fall at a given moment making prisoners of them both. It is therefore essential that the ground be quite even so that no escape is possible by means of a hole or cavity under the net trap.

So now, the hunter, prepared and ready, starts to whistle so that the call-bird will make his special cry to call the other birds. After a few moments, a wild bird will respond, and alight near enough to try to find the call-bird. Seeing the kingfisher around whose neck is the rope, he approaches, hops around him and both start pecking at each other in a friendly way. But alas! the cord is pulled and the newcomer is a prisoner. The hunter puts his victim in the spare cage promptly re-erects his trap, and starts again the game of making his call-bird lure the unsuspecting birds to the fateful spot. This continues until all the kingfishers accustomed to visiting this particular gully are caught. Almost immediately he kills the birds, skins them, and dries the skins in the sun. The flesh is also dried and salted and ready to be sold. As his provisions of food are usually exhausted by this time, the hunter sees no reason why he should not return home. Various other hunters especially those for the elephant are always eager to enquire of the kingfisher hunter as to where can be found the best creeks and what animals he has seen approaching the water. He is quite an important man because of this knowledge he is forced to acquire during his long waits, alone, silent and with as little movement as possible.

Cambodia

Ill-Omened Actions

to eat lying down.
To sigh for nothing.
To sing in bed.
To eat or write bareheaded.

To swear an oath involving one's parents.
 To perform the toilet or let down the hair by moonlight.
 To beat the breast while cursing another (because curses light on the person pointed at).

China

Li I-Shan

Ill-Omened Occurrences

A DUCK quacking as one passes by.
 The cawing of crows.
 Breaking a mirror or an oil-jar foretells separation of husband and wife.
 Sit on a chair still warm and you will quarrel with the last sitter.

China

Li I-Shan

Incongruities

AN illiterate teacher.
 A pork-butcher reciting Buddhist scriptures.
 A grandfather visiting courtesans.

China

Li I-Shan

Symbolism of a Japanese Garden

THIS Garden was planned to symbolize the Life of Man. On the right of the picture is the Gateway of Oblivion, through which the Pilgrim Soul enters among the trees and passes into the open, where is a small cavern, the Cave of Birth, crowned by a cherry tree. Here a short, winding sunken path between rocks symbolizes the years of Childhood unseeing and unknowing, whence we come to a mound of rock. Through this the tunnelled pathway leads from Darkness into light; from Ignorance to the Unfolding of Knowledge. Half-way through the winding tunnel is an opening, leading by stone steps to the Hill of Learning, crowned by an ancient fir tree. Often this fir-crowned height tempts the students to look too high, but there is an unguarded hole to teach him vigilance before he comes down the hill to the level of his fellows. Following a winding course, still guarded by rocks, he reaches the Parting of the Ways. On the right a forest of cherry blossom symbolizes Temptation, and he who follows that path can never find the way to the Hill of Ambition. On the left is the straight path of Austere Living: in the centre the path of Wedded Life, by which the pilgrim reaches the tiny Island of Joy and Wonder, across the stepping-stones of Exploration. But he cannot stay there. All paths lead to further Temptation across a stone bridge to the bamboo bridge and the Geisha House, but beyond them is the

EVERYDAY LIFE

Hill of Ambition, and the Well of Wisdom is in sight, across the beautiful water. Very steep is the Hill, and those who climb may be separated, but as they climb they reach out helping hands, and are united at the top. Descending, the pilgrim finds an easy bridge across the roaring falls, and treads the stepping-stones through the level garden of Peace and Contentment to the Hill of Mourning, whence his soul goes forth through the Gate of Eternity.

Within this Garden of Japan I sought
In symbol Earth to mark, from Youth to Age,
Such of Life's meaning as Old Time has taught
And point the pathways of our pilgrimage.

From forest gloom the paths of Beauty rise
From rocks of fate spring little flowers of flame
So that our steps be steadfast, and our eyes
Be not too blindly raised to heights of fame.

Here spreads the panorama of Desire,
Of cherry-blossom rapture and allure,
And here the path where wisdom shall aspire
To nobler heights, and bliss that shall endure.

Here leads to Joy, the mystic path of Pain;
Life's hilltop reached, then languor, then release;
That brings the soul oblivion once again
Mid flowering glory of Elysian peace.

Japan

Behaviour

DO you therefore acquire command of words, but not for the purpose of uttering falsehood, since lying is a form of madness. When you are addressing someone, whoever it may be, look whether there is a willing recipient for your words or not. If you find an approving hearer, proceed with what you are saying; otherwise, adapt your words in a fashion to make them accord with the hearer's pleasure and so to gain his approval. With civilized men be a civilized man and with the common order of men behave like them, for civilized men are one thing and the common order of men another. Anyone who has been awakened out of the sleep of indifference will regulate his life in society in the way I have described.

Persia

Kai Kā'Ūs Ibn Iskandar

Speech

ALL meanings, ideas, intentions, desires, emotions, items of knowledge are embodied in speech, are rooted in it and branch out of it. He who misappropriates, misapplies, and mismanages speech, mismanages everything.

India

Manu

Harsh Speech

IF one answers harshly, for instance, a father, or a mother, or a brother, or a sister, or a teacher, or a Brahman, people say to him: 'Shame on you! Verily, you are a slayer of your father! Verily, you are a slayer of your mother! Verily, you are a slayer of your brother! Verily, you are a slayer of your sister! Verily, you are a slayer of your teacher! Verily, you are a slayer of a Brahman!

India

Chandogya

Speech

DARTS, Barbed arrow, iron-headed spears,
However deep they penetrate the flesh,
May be extracted, but a cutting speech,
That pierces, like a javelin, to the heart,
None can remove; it lies and rankles thee.

India

Mahabharata

Harmony

WHILE there are no movements of pleasure, anger, sorrow, joy, we have what may be called equilibrium. When these feelings have been moved and all act in due measure, we have what may be called the state of harmony. This equilibrium is the root of the world, and this harmony is its universal way.

Let the states of equilibrium and harmony exist in perfection, and happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

Beautiful is the universe, yet it does not talk. The four seasons abide by a fixed law, yet these are not heard. All creation is based upon absolute principles yet nothing speaks.

China

The Difference between a Sage and an Astrologer

SOMEONE asked whether a sage could make divination. Yang Hsiung replied that a sage could certainly make divination about Heaven and Earth. If that is so, continued the questioner, what is the difference between the sage and the astrologer (shih)?

Yang Hsiung replied, 'The astrologer foretells what the effects of heavenly phenomena will be on man; the sage foretells what the effects of man's actions will be on the heavens.'

China

The Transcendent Man

WHAT is a transcendent man? These men of old acted without calculation. They laid no plans. So, failing, they had no cause for regret, and succeeding, no cause for congratulation. Thus they could scale heights. So far by their wisdom had they advanced on the Way. Their breathing came deep and silently. The breathing of the transcendent man comes even from his uttermost deeps; the ordinary herd breathe only from their throats.

China

Chuang Tzu

On Reforming the World

ONE day Confucius, Lao Tzu and Buddha, the founders of the three sects of religion professed in China, were talking together in fairyland of the want of success which attended their doctrines in the world, and proposed a descent to see if there were any right-minded persons who might be commissioned to awaken the age. After travelling for some days, they came at length to a desert place where the smoke of human habitations was not visible. The three sages, being weary with their journey and their lack of success, looked about for some place where they might quench their thirst, when suddenly they espied a fountain, and an old man sitting by it on guard. They concluded that they had better ask him for a little drink, and consulted together upon whom the task should fall of soliciting the favour. 'Come,' said the other two to Buddha, 'you priests are in the habit of begging, you go forward and ask.' Buddha accordingly put the request. The old man asked: 'Who are you?' 'I am Shikayamuni,' replied Buddha, 'who formerly appeared in the west.' 'Oh, you are the celebrated Buddha, then, of whom I have heard so much; you have the reputation of being a good man, and I cannot refuse you a drink; but you must first answer me a question, which, if you do, you may have as much water as you please; but if not, you must go empty away.' 'What is it?' said Buddha. 'Why,' said the old man, 'you Buddhists constantly affirm that men are equal, and admit neither of high nor low; how is it then that in your monasteries you have abbots, priests and novices?' Buddha could not answer, and was obliged to retire.

The sages then deputed Lao Tzu to ask for water, who, on coming up to the old man, was asked his name. 'I am Lao Tzu,' was the reply. 'Oh, the founder of the Tao sect,' said the old man. 'I have heard a good account of you; but you must answer me a question or you will get no water.' 'Pray ask it,' Lao Tzu answered. 'You Taoists talk about the elixir of immortality; have you such a thing?' 'Yes,' said Lao Tzu, 'it is the partaking of this that has rendered me immortal.' 'Well then,' said the old man, 'why did you not give a little to your own father, and prevent his decease?' Lao Tzu could not reply and was obliged to retire, saying to Confucius, 'Come, brother, you must try your skill, for I can make nothing of the old man.'

Confucius therefore advanced with the same request. 'And who are you?' said the ancient. 'I am Confucius,' said he. 'Oh, the celebrated Confucius, the sage of China; I have heard much of your discourses on filial piety, but how it is that you do not act up to them? You say, When parents are alive do not wander far; and if you do, have some settled place of abode; why then have you strayed away to this uninhabited region?' Confucius was unable to reply, and retired.

Upon this, the three worthies consulted together about the old man, and came to the conclusion that as he was so intelligent, they could not light upon a better person to revive their doctrines, and spread them through the world. They therefore made the suggestion. But the old man replied with a smile. 'Gentlemen, you do not seem to know who or what I am? It is the upper part of me only that is flesh and blood, the lower part is stone; I can talk about virtue, but cannot follow it out.'

This, the sages found, was the character of all mankind, and in despair of reforming the world they returned to the aerial regions.

China

Parable of the Tortoise

THE philosopher Chuang Tzu was fishing on the bank of a river when a messenger appeared with an invitation from the King of Ch'u offering him the post of prime minister. Without taking his eyes from the river, the philosopher replied: 'They say that the King has in his treasury the shell of a supernatural tortoise; if the tortoise had been allowed to choose, would it have preferred to adorn a king's treasury or to continue to wag its tail in the mud of its native marsh?' 'It would have preferred to remain wagging its tail in the mud,' said the messenger. 'And I, too,' answered Chuang Tzu, 'prefer to live obscure but free. To be in office often costs a man his life and always costs his peace of mind. Go back to the King and say that I will continue to wag my tail in the mud.'

China

Chuang Tzu

True Faith

THERE was a certain priest who served in a household chapel. Once he went away leaving the charge of the service to his little son. He told the boy to place the daily offering of food before the Deity and see that He ate it. The boy, following the injunction of his father, placed the offering before the image and silently waited. But the image neither spoke nor ate. The boy watched for a long time. He had firm faith that the Deity would come down from the altar, take the seat before the offering and eat it. Then he prayed: 'O Lord, come and eat; it is getting very late, I cannot wait any longer.' But the Lord did not speak. Then the boy began to cry, saying: 'Lord, my father told me to see that you did eat the offering. Why do you not come? You come to my father and eat his offering. What have I done that you do not come to me and eat my offering?' He cried bitterly and for a long time. Then as he looked up at the seat, he saw the Deity in a human form eating the offering! When the service was ended and the boy came out, the members of the household said to him, 'If the service is over, bring out the offering.' The boy replied: 'Yes, but the Lord has eaten everything.' In amazement they asked: 'What did you say?' With absolute innocence the boy repeated: 'Why, the Lord has eaten all that I offered.' Then they entered the chapel and were dumbfounded at the sight of the empty dishes.

Such is the power of true faith and true yearning!

India

Sri Ramakrishna

The Frog and the Turtle

A CERTAIN frog lived in an abandoned well. 'How you must envy my delightful existence!' he said to the Giant Turtle of the Eastern Sea. 'When I go into the water I can make it hold me up under the armpits and support my chin; when I jump into the mud, I can make it bury my feet and cover my ankles. As for the baby crabs and tadpoles, none of them can compete with me. . . . To have at one's command all the delights of a disused well, that surely is the most that life can give!'

The Giant Turtle tried to get into the well, but before his left foot was well in, the right got wedged fast. So he wriggled free and retired, saying: 'As you have been kind enough to tell me about your well, allow me to tell you about the sea. Imagine a distance of a thousand leagues, and you will still have no idea of its size; imagine a height of a thousand times man's stature, and you will still have no notion of its depth. Not to be harried by the moments that flash by nor changed by the ages that pass; to receive much, yet not increase, to receive little, yet not diminish; this is the Great Joy of the Eastern Sea.'

China

Chuang Tzu

The Holy Man and the Serpent

IN a field where cowherds kept watch over their cattle, there was a terrible venomous serpent. A holy man was coming that way one day, and the cowherds warned him of the serpent. 'My children,' said the holy man, 'I am not afraid. I know Mantras to protect me from harm of all kinds.' And he continued his way and the snake attacked him with upraised hood. On the incantation of some charm by him, the snake fell helpless at his feet. 'Why do you,' said the holy man, 'go about doing evil to others. Let me give you a holy name (of God) to repeat always, and you shall learn to love God, and your desire to do evil to others will leave you.' So saying, he gave him the holy name and went away, promising to see him later.

After this, the cowherds noticed that the snake would not bite. They pelted him with stones, but he looked meek and inoffensive. One day the boys held him by the tail, and whirling him round and round, dashed him several times against the ground. The snake vomited blood and was stunned. The boys, thinking he was dead, left the place. At night the snake revived, and with much difficulty dragged himself into his hole. His body was broken, and he was reduced to a skeleton, as it was many days before he could come out for food, and that only by night, for fear of further injury. Since he had ceased now to do harm to any of God's creatures, he tried to live as well as he could upon leaves and things of that kind.

The holy man came back and looked about, seeking for the snake, but in vain. At last the boys said that he had died long ago. The holy man knew that his Mantra possessed such spiritual power, that death was out of the question before the problem of life had been solved. At his repeated call, the snake came out and bowed before his Guru. Then the following conversation followed:

HOLY MAN: How are you?

SNAKE: Master, I am quite well and happy, God willing.

HOLY MAN: How are you brought down to a mere skeleton?

SNAKE: Lord, by your bidding, I have given up doing harm to any living creature. It is just possible that by living upon leaves and such things I have got thinner.

HOLY MAN: Well, such food alone could not have brought you to such a pass. Something else must have had to do with it. Just think it over a little.

SNAKE: Ah, now I see it all. The boys detecting the change that had come over me, dealt with me one day rather severely, and left me all but dead.

HOLY MAN: What a pity that you should not know how to save yourself from being thus handled by your enemies! I forbade you only to bite any creature of God. Why did you not hiss and raise your hood at those who wanted to kill you, so as to keep them at arm's length?

So raise the hood and hiss at evil-doers but bite them not. Keep them off by showing that you can deal an effective blow, if necessary—that you have the *power* of resisting evil. Only one must take care not to pour out one's venom into the blood of one's enemy. Resist not evil by doing evil in return, but make a show of resistance with a view to self-defence. That is one of the Dharmas of the householder.

India

Sri Ramakrishna

Do Not Covet Power

THERE was a Siddha, who was very proud of his Yoga powers. He was a good man and an ascetic. One day the Lord, to teach him a lesson, came to him in the form of a saint and said: 'Reverend sir, I have heard that you possess wonderful powers.' The good man received him kindly and gave him a seat. At this moment an elephant was passing by. The saint asked him, 'Sir, if you desire, can you kill this elephant?' The Siddha replied, 'Yes, it is possible'; and taking a handful of dust, he repeated some Mantras over it and threw it on the elephant. Immediately the animal yelled, fell on the ground in agony and died. Seeing this, the saint exclaimed: 'What wonderful power you possess! You have killed this huge creature in a moment!' The saint then entreated him, saying: 'You must also possess the power of bringing him back to life.' The Siddha replied, 'Yes, that is also possible.' Again he took a handful of dust, chanted some Mantras and threw it on the elephant, and lo! the elephant revived and walked away. The saint expressed his amazement at the sight and again exclaimed: 'How wonderful indeed are your powers! But let me ask you one question. You have killed the elephant and brought him back to life; but what have you gained? Have you realized God?' Thus saying, the saint departed, and the Siddha became wiser.

God cannot be realized so long as there is the least desire for powers in the heart.

India

Sri Ramakrishna

Story of Two Penitents

THE God Indra, travelling one day through a forest, came upon a penitent who, during long terms of meditation and self-castigation, had almost changed himself into a tree stump. 'How long must I yet practise that I may be free?' he asked the god sadly. 'Ten more years,' said Indra. 'Ten whole years?' sighed the sage, and for his complaint, was at once precipitated into hell. Wandering on, Indra came upon another penitent. This one was of slight spirituality and hoped to attain salvation by dancing around a tree. He asked the god the same question; but he asked them cheerfully, in the midst of his dancing. 'It will take you a hundred thousand years,' said Indra, smiling. The foolish penitent gave a skip and a hop. 'Only a hundred thousand years!' And no sooner had the shout of joy left his lips than he rocketed up to heaven, a liberated soul.

India

One with the Object

CH'ING, the chief carpenter, was carving wood into a stand for musical instruments. When finished, the work appeared to those who saw it as though of supernatural execution; and the Prince of Lu asked him, saying: 'What mystery is there in your art?'

'No mystery, Your Highness,' replied Ch'ing, 'and yet there is something. When I am about to make such a stand, I guard against any diminution of my vital power, I first reduce my mind to absolute quiescence. Three days in this condition, and I become oblivious of any reward to be gained. Five days, and I become oblivious of any fame to be acquired. Seven days, and I become unconscious of my four limbs and my physical frame. Then, with no thought of the Court present in my mind, my skill becomes concentrated, and all disturbing elements from without are gone. I enter some mountain forest, I search for a suitable tree. It contains the form required, which is afterwards elaborated. I see the stand in my mind's eye, and then set to work. Beyond that there is nothing. I bring my own native capacity into relation with that of the wood. What was suspected to be of supernatural execution in my work was due solely to this.'

China

Chuang Tzu

Senseless Scholars

IN a certain town were four Brahmins who lived in friendship. Three of them had reached the far shore of all scholarship, but lacked sense. The other found scholarship distasteful; he had nothing but sense.

One day they met for consultation. 'What is the use of attainments,' said they, 'if one does not travel, win the favour of kings, and acquire money? Whatever we do, let us all travel.'

But when they had gone a little way, the eldest of them said: 'One of us, the fourth, is a dullard, having nothing but sense. Now nobody gains the favourable attention of kings by simple sense without scholarship. Therefore we will not share our earnings with him. Let him turn back and go home.'

Then the second said: 'My intelligent friend, you lack scholarship. Please go home.' But the third said: 'No, no. This is no way to behave. For we have played together since we were little boys. Come along, my noble friend. You shall have a share of the money we earn.'

With this agreement they continued their journey, and in a forest they found the bones of a dead lion. Thereupon one of them said: 'A good opportunity to test the ripeness of our scholarship. Here lies some kind of creature, dead. Let us bring it to life by means of the scholarship we have honestly won.'

Then the first said: 'I know how to assemble the skeleton.' The second said: 'I can supply skin, flesh, and blood.' The third said: 'I can give it life.'

So the first assembled the skeleton, the second provided skin, flesh, and blood. But while the third was intent on giving the breath of life, the man of sense advised against it, remarking: 'This is a lion. If you bring him to life, he will kill every one of us.'

'You simpleton!' said the other, 'it is not I who will reduce scholarship to a nullity.' 'In that case,' came the reply, 'wait a moment, while I climb this convenient tree.'

When this had been done, the lion was brought to life, rose up, and killed all three. But the man of sense, after the lion had gone elsewhere, climbed down and went home.

'And that is why I say:

Scholarship is less than sense;
Therefore seek intelligence:
Senseless scholars in their pride
Made a lion; then they died.'

India

On Abuse

AND the Blessed One observed the ways of society and noticed how much misery came from malignity and foolish offences done only to gratify vanity and self-seeking pride.

And the Buddha said: 'If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of goodness always comes to me, and the harmful air of evil goes to him.'

A foolish man learning that the Buddha observed the principle of great love which commends the return of good for evil, came and abused him. The Buddha was silent pitying his folly.

When the man had finished his abuse, the Buddha asked him, saying: 'Son, if a man declined to accept a present made to him, to whom would it belong?' And he answered: 'In that case it would belong to the man who offered it.'

'My son,' said the Buddha, 'thou hast railed at me, but I decline to accept thy abuse, and request thee to keep it thyself. Will it not be a source of misery to thee? As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil-doer without fail.'

The abuser made no reply, and the Buddha continued:

'A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but comes back and defiles his own person.

'The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt and the misery that the other would inflict comes back on himself.'

The abuser went away ashamed, but he came again and took refuge in the Buddha, the Dharma, and the Sangha.

India

Parable of the Buddha

'Is a Tathagata compassionate towards all living breathing creatures?'

'Yes, headman,' answered the Lord.

'But does the Lord teach Dharma in full to some, but not likewise to others?'

'Now, what do you think, headman? Suppose a farmer had three fields, one excellent, one mediocre, and one poor with bad soil. When he wanted to sow the seed, which field would he sow first?'

'He would sow the excellent one, then the mediocre one. When he had done that, he might or might not sow the poor one with the bad soil. And why? Because it might do if only for cattle-fodder.'

'In the same way, headman, my monks and nuns are like the excellent field. It is to these that I teach Dharma that is lovely at the beginning, lovely in the middle and lovely at the ending, with the spirit and the letter, and to whom I make known the Brahma-faring completely fulfilled, utterly pure. And why? It is these that dwell with me for light, me for shelter, me for stronghold, me for refuge.

'Then my men and women lay followers are like the mediocre field. To these too I teach Dharma . . . and make known the Brahma-faring completely fulfilled, utterly pure. For they dwell with me for light, me for shelter, me for stronghold, me for refuge.

'Then recluses, Brahmins and wanderers of other sects than mine are like the poor field with the bad soil. To these too I teach Dharma . . . and make known the Brahma-faring completely fulfilled, utterly pure. And why? Because if they were to understand even a single sentence, that would be a happiness and a blessing for them for a long time.'

Samyutta-nikāya

Sariputta

THE venerable Sariputta came to the place where the Exalted One was, and having saluted him, took his seat respectfully at his side, and said:

'Lord, such faith have I in the Exalted One that methinks there never has been, nor will there be, nor is there now, any other, whether Wanderer or Brahman, who is greater and wiser than the Exalted One . . . as regards the higher wisdom.'

'Grand and bold are the words of thy mouth, Sariputta' (answered the Master); 'verily, thou hast burst forth into a song of ecstasy! Of course, then, thou hast known all the Exalted Ones of the past, . . . comprehending their minds with yours, and aware what their conduct was, what their wisdom, . . . and what the emancipation they attained to?'

'Not so, O Lord!'

'Of course, then, thou hast perceived all the Exalted Ones of the future, . . . comprehending their whole minds with yours?'

'Not so, O Lord!'

'But at least, then, O Sariputta, thou knowest me, . . . and hast penetrated my mind?'

'Not even, O Lord.'

'You see, then, Sariputta that you know not the hearts of the Able, Awakened Ones of the past and of the future. Why, therefore, are your words so grand and bold? Why do you burst forth into such a song of ecstasy?'

Dialogues of the Buddha

Colours of a Chameleon

TWO persons were hotly disputing as to the colour of a chameleon. One said: 'The chameleon on that pale-tree is of a beautiful red colour.' The other contradicted him saying: 'You are mistaken, the chameleon is not red, but blue.' Being unable to settle the matter by argument, both went to a man who lived under that tree and had watched the chameleon in all its phases of colour. One of the disputants said: 'Is not the chameleon on that tree of a red colour?' The man replied, 'Yes sir.' The other disputant said, 'What do you say? How is that? Surely it is not red, but blue!' The man humbly replied, 'Yes sir, it is blue.' He knew that the chameleon constantly changed its colour; so he said, 'Yes,' to both these questions. Sachchidānanda likewise has various forms. The devotee who has seen Him in one aspect only, knows that aspect alone. But he alone who has seen Him in manifold aspects can say, 'All these forms are of one God, for God is multiform.'

India

Parables of Ramakrishna

The Big and the Small

IT was the time of autumn floods. Every stream poured into the river, which swelled in its turbid course. The banks grew so far apart that it was impossible to tell a cow from a house.

The spirit of the river shouted for joy that all the beauty of the earth was gathered to himself. Down with the stream he journeyed east until he reached the ocean. There, looking eastward and seeing no limit to its waves, his face fell. And as he gazed over the expanse he said to the spirit of the ocean:

'A common proverb says that he who hears half the truth thinks no one equal to himself. And so it is with me. When formerly I heard people decrying the learning of Confucius or the heroism of Po, I did not believe, but now that I see your vastness—Ah, if I had not reached your dwelling I should forever have been a laughing stock to those who know better!'

To this the ocean spirit replied:

'You cannot talk of the ocean to a frog in a well—the creature of narrow bounds. Nor of ice to summer flies—the ephemera of a day. You cannot speak of the Law to a pedant. His limits are narrow. But now that you have emerged—that you have seen the great ocean, you know your narrowness, and I may speak of great principles.'

'Nothing beneath heaven is greater than the ocean. All water flows into it, yet it does not overflow. It is drained yet does not empty. It knows no floods or droughts and thus is greater than mere rivers and brooks—though I, its spirit, dare not boast, for I get my shape from the universe, my vital power from the negative and positive principles governing all. In the universe I am as a little stone or a bush on a vast mountain. And of all who inhabit the earth man is but one. Is not he compared with all creation as the tip of a hair on a horse's skin?'

'Well, then,' replied the spirit of the river, 'and am I to consider the universe as great and the tip of a hair as small?'

'By no means. Dimensions are limitless. Time has no bounds. Conditions vary. Terms are not final. How then can one say that a tip of hair is the last word on littleness or the universe the last word on vastness?'

China

Chuang Tzu

The Middle Way

THUS I have heard. Once the Master was at Banāras, at the deer park called Isipatana. There the Master addressed the five monks:

'There are two ends not to be served by a wanderer. What are those two? The pursuit of desires and of the pleasure which springs from desires, which is base, common, leading to rebirth, ignoble, unprofitable. The Middle Way of the Tathāgata avoids both these ends; it is enlightened, it brings clear vision, it makes for wisdom, and leads to peace, insight, full wisdom and Nirvāna. What is the Middle Way? It is the Noble, Eightfold Path—Right Views, Right Resolve, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Recollection and Right Meditation. This is the Middle Way. . . .

And this is the Noble Truth of Sorrow. Birth is sorrow, age is sorrow, disease is sorrow, death is sorrow, contact with the unpleasant is sorrow, separation from the pleasant is sorrow, every wish unfulfilled is sorrow—in short all the five components of individuality are sorrow.

And this is the Noble Truth of the Arising of Sorrow. It arises from thirst, which leads to rebirth, which brings delight and passion, and seeks pleasure now here, now there—the thirst for sensual pleasure, the thirst for continued life, the thirst for power.

And this is the Noble Truth of the Stopping of Sorrow. It is the complete stopping of that thirst, so that no passion remains, leaving it, being emancipated from it, being released from it, giving no place to it.

And this is the Noble Truth of the Way which Leads to the Stopping of Sorrow. It is the Noble Eightfold Path—Right View, Right Resolve, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Recollection and Right Meditation.

A man buries a treasure in a deep pit, thinking: 'It will be useful in time of need, or

if the king is displeased with me, or if I am robbed, or fall into debt, or if food is scarce, or bad luck befalls me.'

But all this treasure may not profit the owner at all, for he may forget where he hid it, or goblins may steal it, or his enemies or even his kinsmen may take it when he is not on his guard.

But by charity, goodness, restraint and self-control man and woman alike can store up a well-hidden treasure—a treasure which cannot be given to others, and which robbers cannot steal. A wise man should do good—that is the treasure which will not leave him.

India

Buddhist texts

Tao

SHUN asked Ch'eng, saying, 'Can one get Tao so as to have it for oneself?'

'Your very body,' replied Ch'eng, 'is not your own. How should Tao be?'

'If my body,' said Shun, 'is not my own, pray whose is it?'

'It is the delegated image of God,' replied Ch'eng. 'Your life is not your own. It is the delegated harmony of God. Your individuality is not your own. It is the delegated adaptability of God. Your posterity is not your own. It is the delegated exuviae of God. You move, but know not how. You are at rest, but know not why. You taste, but know not the cause. These are the operations of God's laws. How then should you get Tao so as to have it for your own?'

China

Chuang Tzu

A Good Cook

PRINCE HUI's cook was cutting up a bullock. Every blow of his knife, every heave of his shoulders, every tread of his foot, every *whshh* of rent flesh, every *chhk* of the chopper, was in perfect harmony—rhythmical like the Dance of the Mulberry Grove, simultaneous like the chords of the Ching Shou.

'Well done!' cried the Prince. 'Yours is skill indeed.'

'Sire,' replied the cook, 'I have always devoted myself to Tao. It is better than skill. When I first began to cut up bullocks, I saw before me simply whole bullocks. After three years' practice I saw no more whole animals. And now I work with my mind and not with my eye. When my senses bid me stop, but my mind urges me on, I fall back upon eternal principles. I follow such openings or cavities as there may be, according to the natural constitution of the animal. I do not attempt to cut through joints, still less through large bones.

'A good cook changes his chopper once a year—because he cuts. An ordinary cook, once a month—because he hacks. But I have had this chopper nineteen years, and though I have cut up many thousands of bullocks, its edge is as if fresh from the whetstone. For at the joints there are always interstices, and the edge of a chopper being

without thickness, it remains only to insert that which is without thickness into such an interstice. By these means the interstice will be enlarged, and the blade will find plenty of room. It is thus that I have kept my chopper for nineteen years, as though fresh from the whetstone.

'Nevertheless, when I come upon a hard part, where the blade meets with a difficulty, I am all caution. I fix my eyes on it. I stay my hand, and gently apply the blade, until with a *hwah* the part yields like earth crumbling to the ground. Then I withdraw the blade and stand up and look around; and at last I wipe my chopper and put it carefully away.'

'Bravo!' cried the Prince. 'From the words of this cook I have learnt how to take care of my life.'

China

Chuang Tzu

Of Me and Mine

SOME children were playing beside a river. They made castles of sand, and each child defended his castle and said, 'This one is mine.' They kept their castles separate and would not allow any mistakes about which was whose. When the castles were all finished, one child kicked over someone else's castle and completely destroyed it. The owner of the castle flew into a rage, pulled the other child's hair, struck him with his fist and bawled out, 'He has spoilt my castle! Come along all of you and help me to punish him as he deserves.' The others all came to his help. They beat the child with a stick and then stamped on him as he lay on the ground. . . . Then they went on playing in their sand-castles, each saying, 'This is mine; no one else may have it. Keep away! Don't touch my castle!' But evening came; it was getting dark and they all thought they ought to be going home. No one now cared what became of his castle. One child stamped on his, another pushed his over with both hands. Then they turned away and went back, each to his home.

India

Yogācāra Bhūmi Sūtra

Can the Law be found in Thieving?

AN apprentice of Robber Chi asked him: 'Can the Law be found in thieving?' [meaning of course the transcendent Law of Lao Tsu and Chuang Tzu, which they taught swayed all things].

Robber Chi replied:

'Pray tell me of anything in which there is not the Law! There is the wisdom by which booty is located. The courage of going in first, the heroism of coming out last. The insight of calculating the chances of success. And justice in dividing the spoils. There never was a great robber who was not possessed of these five.'

China

Chuang Tzu

Human Nature in Natural Calamities

WHAT are the causes of disorder? Are they not the prevalence of robbery, fighting and bloodshed, the disregard of moral obligations by the people, and their rebellion against their rulers? All these difficulties arise from want of grain and other foods, for the people are unable to bear hunger and cold (beyond a certain limit). When hunger and cold combine, there are few who will not violate the laws; but when they enjoy both warmth and food, there are few who will not behave properly.

China

SATYAKAMA son of Jabālā said to his mother: 'Mother, I want to be a student. What is my family?'

'I don't know your family, my dear,' she said. 'I had you in my youth, when I travelled about a lot as a servant—and I just don't know! My name is Jabālā, and yours is Satyakāma, so say you are Satyakāma Jabālā.'¹

He went to Gautama Hāridrumata, and said: 'I want to be your student, sir. May I come?'

'What is your family, my friend?' he asked.

'I don't know my family, sir,' he answered. 'I asked my mother, and she said that she had me in her youth, when she used to travel about a lot as a servant. . . . She said that as she was Jabālā and I was Satyakāma I was to give my name as Satyakāma Jabālā.'

'Nobody but a true brāhman would be so honest!' he said. 'Go and fetch me fuel, my friend, and I will initiate you, for you have not swerved from the truth.'

The Voice of Thunder

THE threefold descendants of Prajāpati, gods, men and demons, were once students at the feet of their father. When they had finished their training the gods said: 'Sir, tell us something good for our souls.' He uttered the syllable DA, and then asked them whether they had understood.

'We understood,' they answered. 'You told us DAMyata (be self-controlled).' 'Yes,' he said, 'you understood indeed!'

Then the men asked him, and he uttered the same syllable DA, and then asked them whether they had understood. 'We understood,' they answered. 'You told us DATta (give).' 'Yes,' he said, 'you understood indeed!'

Then the demons asked him, . . . and he uttered the same syllable DA, and then asked them whether they had understood. 'We understood,' they answered. 'You told us DAYadhwaṃ (be merciful).' 'Yes,' he said, 'you understood indeed!'

¹ A patronymic, which would give the impression that the boy was the son of a man named Jabala.

And the blessed voice of the thunder ever repeats DA DA DA¹—be self-controlled, give, be merciful. So these three should ever be taught—self-control, charity and mercy.

India

Upanishads

True Humility

IN the T'ang dynasty lived a man named Lü.

'What would you do if a person spat at you?' he asked his brother.

'Wipe it off and leave it at that,' replied his brother.

'If you wiped it off,' said Lü, 'the man would be still more annoyed. It would be better to smile and ignore it and just leave it to dry.'

Now this man, through being so humble, became an officer of state and at last was made Prime Minister. Is not this an example of meekness reaping its reward?

China

The Measure of All Things

MR THIEN, of the State of Chhi, was holding an ancestral banquet in his hall, to which a thousand guests had been invited. As he sat in their midst, many came up to him with presents of fish and game. Eyeing them approvingly, he exclaimed with unction, 'How generous is Heaven to man! Heaven makes the five kinds of grain to grow, and brings forth the finny and the feathered tribes, especially for our benefit.' All Mr Thien's guests applauded this sentiment to the echo, except the twelve-year-old son of a Mr Pao, who, regardless of seniority, came forward and said, 'It is not as my Lord says. The ten thousand creatures (in the universe) and we ourselves belong to the same category, that of living things, and in this category there is nothing noble and nothing mean. It is only by reason of size, strength, or cunning, that one particular species gains the mastery over another, or that one feeds upon another. None of them are produced in order to subserve the uses of others. Man catches and eats those that are fit for (his) food, but how (could it be maintained that) Heaven produced them just for him? Mosquitoes and gnats suck (blood through) his skin; tigers and wolves devour his flesh—but we do not therefore assert that Heaven produced man for the benefit of mosquitoes and gnats, or to provide food for tigers and wolves.'

China

Lieh Tzu

The Story of Jatila

THERE was a boy named Jatila. He used to go to school alone through the woods. Often he felt lonely and afraid. He told his mother about it and she said to him: 'Why

¹ A traditional onomatopoeic expression of the sound of thunder.

are you fearful, my child? You must call Krishna when you are frightened.' 'Who is Krishna, mother?' the boy asked. The mother answered: 'Krishna is your brother.' After that when Jatila was passing through the woods alone and felt frightened, he called aloud, 'Brother Krishna!' When no one came he called again: 'O Brother Krishna, where are you? Come to me and protect me; I am frightened.' Hearing the call of this faithful child, Krishna could no longer remain away. He appeared in the form of a young boy and said: 'Here am I, your brother! Why are you frightened? Come with me, I will take you to school.' Then having escorted him to school, Krishna said to him: 'I will come to you whenever you call me; do not be afraid.'

Such is the power of true faith and true longing.

India

Sri Ramakrishna

Universal Rhythm

A DISCIPLE said to Lu Chu: 'Master I have got hold of the Way. I can heat the tripod under my furnace in winter. I can make ice in summer.'

Lu Chu said:

'That is only using the negative and positive principles in nature. That is not what I call the Way [Tao]. I shall demonstrate it to you.'

He tuned two lutes and placed one in the hall and one in the adjoining room. And when he strung the *kung* note on one, the *kung* note on the other responded. When he struck the *chio* note on one, the *chio* note on the other sounded, because they were tuned to the same pitch. But if he changed the interval of one string, and the strings jangled. The sound was there. The influence of the key-note was gone.

China

Chuang Tzu

O Disciple

O DISCIPLE, knowledge without work is insanity and work without knowledge is vanity. Be sure that any science which does not lift you today far above apostasy, and raise you to obedience, will not lift you tomorrow out of the Fire; and if you do not work today and amend the past days, you will say tomorrow in the day of resurrection, 'Send us back then and we will do right. Verily we are sure.' And the answer will be, 'O thou stupid one, from thence thou hast just come!'

Arabic

al-Ghazâlî

The Eye

NO part of the body is more excellent than the pupil of the eye. If the heart is upright the pupil is bright; if not, then it is dull. Hear what a man has to say, and watch the pupil of his eye while he speaks—can he conceal his character from you?

China

Mencius

Behaviour

WHEN you go forth, behave to every one as if you were receiving a great guest; employ the people as if you were assisting at a great sacrifice, do not do to others what you would not wish done to yourself, and give no cause for resentment either at home or abroad.

China

The Balanced Man

HE who is the same to foe and friend, honour and dishonour, who is the same in cold and heat, pleasure and pain, and is without attachment, who holds blame and praise equal, silent, content with anything, without a home, of firm thought and full of devotion to me (God) that man is dear.

India

Bhagavad-Gita

Self-Reliance

LET him carefully avoid all undertakings the success of which depends on *others*; but let him eagerly pursue that the accomplishment of which depends on himself. Everything that depends on others gives pain, everything that depends on oneself gives pleasure; know that this is the short definition of pleasure and pain.

India

Manu

Maxims

HONOUR thy father and mother. Forget not the favours thou hast received. Seek the society of the good. Live in harmony with others. Remain in thy own place. Speak ill of none. The sweetest bread is that earned by labour. Knowledge is riches, what one learns in youth is engraven on stone. The wise is he who knows himself. There is no tranquil sleep without a good conscience, nor any virtue without *religion*.

India

Avaiyar

Speech

THE ancients were guarded in their *speech*, and like them we should avoid loquacity. Many words invite many defeats. Avoid also engaging in many businesses, for many businesses create many difficulties.

China

Inscription on statue in the ancestral Temple of L8

EVERYDAY LIFE

Union

THE union of many *threads* makes an unbreakable cord.

China

Inscription in the Hall of Light

The Kitchen God

IN China, the Kitchen God, to whom an altar is dedicated above the stove, ascends to heaven annually on the twenty-fourth day of the twelfth month to report the actions of the family. On that day he receives offerings of rice, sugar, fruits and other sweet things to make his lips sticky and his mouth sweet, so that he may be prevented from reporting any bad deeds of the family under his charge.

China

On Suspicion (A Parable)

A MAN, having lost his axe, suspected his neighbour's son of having taken it. Certain peculiarities in his gait, his countenance and his speech, marked him out as the thief. In his actions, his movements, and in fact his whole demeanour, it was plainly written that he and no other had stolen the axe. By and by, however, while digging in a dell, the owner came across the missing implement. The next day, when he saw his neighbour's son again, he found no trace of guilt in his movements, his actions, or his general demeanour.

China

The Book of Lieh Tzu

On Hoarding Wealth

RICHES are intended for the comfort of life, and not life for the purpose of hoarding riches. I asked a wise man, saying: 'Who is the fortunate man, and who is the unfortunate?' He said: 'That man was fortunate who spent and gave away, and that man unfortunate who died and left behind.—Pray not for that good-for-nothing man who did nothing, for he passed his life in hoarding riches, and did not spend them.'

Persia

On Generosity

THE prophet Moses, on whom be peace, admonished Carum, saying: 'Be bounteous in like manner as God has been bounteous to thee.'—But he listened not, and you have heard the end of him. Whoever did not an act of charity with his silver and gold

sacrificed his future prospects on his hoard of gold and silver. If desirous that thou shouldst benefit by the wealth of this world, be generous with thy fellow-creature, as God has been generous with thee.

The Arabs say: 'Show thy generosity, but make it not obligatory, that the benefit of it may rebound to thee.'—That is, bestow and make presents, but do not exact an obligation that the profit of that act may be returned to you. Wherever the tree of generosity strikes root it sends forth its boughs, and they shoot above the skies. If thou cherishest a hope of enjoying its fruit, by gratitude I entreat of thee not to lay a saw upon its trunk. Render thanks to God, that thou wert found worthy of his divine grace, that he has not excluded thee from the riches of his bounty. Esteem it no obligation that thou art serving the kind, but show thy gratitude to him, namely God, who has placed thee in this service.

Persia

On Help

IN a season of drought and scarcity ask not the distressed dervish, saying: 'How are you?' Unless on the condition that you apply a balm to his wound, and supply him with the means of subsistence. The ass which thou seest stuck in the slough with his rider, compassionate from thy heart, otherwise do not go near him. If thou goest and ask him how he fell, like a sturdy fellow bind up thy loins and take his ass by the tail.

Persia

Paradox

IF we could renounce our sageness and discard our wisdom it would be better for the people a hundredfold. Could we renounce our benevolence and discard our righteousness, they would again become filial and kindly. Could we renounce our artful contrivances and discard our scheming for gain, there would be no thieves and robbers.

He who stands on tiptoe does not stand firm; he who stretches his legs does not walk easily. So he who displays himself does not shine, and self-asserters lack distinction. The boaster does not find his merit acknowledged and the vain man will not find his superiority allowed. Such things in comparison with the Law are like excreta or a tumour on the body. Therefore he who has the Law has no place for them.

China

Lao Tzu

Preachers

A PREACHER ought to be a good-looking man. It is then easier to keep your eyes fixed on his face, without which it is impossible to benefit by his discourse. Otherwise the

eyes wander and you forget to listen. Ugly preachers have therefore a grave responsibility. . . . If preachers were of a more suitable age I should have pleasure in giving a more favourable judgment. As matters actually stand, their sins are too fearful to think of.

Japan

In Praise of Firmness

THE lion may be overpowered by hunger, and his strong frame weakened by old age; he may lie in a state of misery and at the point of death; his majestic appearance may have departed from him, and his life may be slowly ebbing away; yet his one desire is to swallow at a mouthful the brow of the noble elephant that he has crushed in pieces. How could he, the mightiest of all living things, feed merely upon the withered grass!

India

Bhartrihari

Aphorism

WHEN the heart weeps for what it has lost, the spirit laughs for what it has found.

Arabic

Good in all Religions

LIKE the bee gathering honey from different flowers, the wise man accepts the essence of different Scriptures and sees only the good in all religions.

India

Srimad Bhagavatam

Proverbs

A DOG is not considered a good dog because he is a good barker. A man is not considered a good man because he is a good talker.

China

Chuang Tzu

THE dog barks; the Caravan passes.

Arabic

Anecdote on Death of Wife

WHEN Chuang Tzu's wife died a friend went to condole him. He found the widower squatting on the ground, singing, with his legs spread out at a right angle and beating on a basin between them.

'When a wife has lived with her husband,' cried the friend, 'and your eldest son is grown up and she dies, not to shed a tear is surely enough! But when you go on drumming on this basin and singing, it is surely a most excessive and singular demonstration!'

Chuang Tzu answered:

'It really is not. When first she died I could not help being troubled by the event. But then I remembered she had already existed before birth. She had neither form nor substance then. Substance was added to spirit and substance took on form, and she was born. And now change comes yet again, and she is dead. The relation between all this is like the procession of the four seasons. There now she lies with her face turned upward, sleeping in the Great Chamber [of Eternity]. And while this is so, if I were to fall to weeping and sobbing I should think I was ignorant of the law of nature. I therefore restrain myself.'

China

Chuang Tzu

Social-Mindedness

THE Duke of Shê asked about government. The Master said: 'Good government obtains when those who are near are made happy, and those who are far off are attracted.'

When the Master went to Wei, Jan Chhiu acted as driver of his carriage. The Master observed: 'How numerous the people are.' Jan Chhiu said: 'Since they are thus numerous, what more shall be done for them?' The Master replied: 'Enrich them.' Jan Chhiu said: 'And when they have been enriched, what more shall be done?' The Master said: 'Educate them.'

Fan (Tzu-) Chhih (Fan Hsü) asked about benevolence. The Master said: 'It is to love men.' He asked about knowledge. The Master said: 'It is to know men.'

China

The Choice of Four Friends

ONCE when Tzu-Lu, Tseng Hsi, Jan Chhiu and Kung-hsi Jua were seated in attendance on the Master, he said, 'You consider me as a somewhat older man than yourselves. Forget for a moment that I am so. At present you are out of office, and feel that your merits are not recognized. Now supposing someone were to recognize your merits, what employment would you choose?'

Tzu-Lu promptly and confidently replied, 'Give me a country of a thousand war-chariots, hemmed in by powerful enemies, or even invaded by hostile armies, with drought and famine to boot—in the space of three years I could endow the people with courage, and teach them in what direction right conduct lies.'

Our Master smiled at him and said, 'What about you, Chhiu?'

EVERYDAY LIFE

Aphorism

MONKS and hermits are beautiful when they are lean; four-footed animals when they are fat; men when they are learned; and women when they are married.

Burma

Floods

WHEN the floods come up the fish eat ants;
When the floods go down the ants eat fish.

Burma

Proverbs

IF you stumble you can pick yourself up; but if you utter an unwise word you will pay for it.

If you feed men, take heed of their actions in consequence; when feeding animals, beware of their teeth.

Beware of the heavens, beware of the stars, beware of your daughter who pretends not to have lovers and beware of your mother who pretends to have no debts.

To make a rice field, do so when the ground is warm; and take to yourself a woman whilst your heart is warm.

In anger, control yourself; when miserable, help yourself; when offered much, take nothing; if besieged with fear, walk straight towards the object of your fear.

All is palatable to him who is hungry; nothing is ugly to him who loves.

If you wish to learn, realize you know nothing.

To steal can bring profit; but to be caught will cost more.

The boat will pass by, the river remains.

You are too small, why try to hoist yourself? Your arms are too short, why try to encircle the mountain?

Give no plates to be washed to the man in anger, nor rice to be cooked to he who is hungry.

Do not disdain the tortuous road, nor follow only the straight one before you, but rather the one created by your forefathers.

China

Superstitions

TO sweep a room immediately after someone sets out on a journey will sweep out all the good luck.

If the medicine is upset the patient will recover.

If the nails are cut before a journey disgrace will be waiting at end of it.

If a young child looks in a mirror it will live to have twins.

To keep the children free from smallpox fix a notice on the gate to say they are away from home.

A new tooth will replace a lost one only if the old is buried below the foundations of the house, if from the upper jaw; or thrown on the roof, if from the lower.

If a woman steps over an egg-shell she will lose her reason.

If a man sets his hair on fire he will go mad.

When salt is bought a little must be thrown on the fire to avert quarrelling in the household.

House to Let: If the sign is posted straight the house will not be let promptly.

To speed the parting guest turn a broom upside down and wrap its head in a towel as a wrap is often put round the head on leaving the house; if the first charm does not work, warm the caller's shoes or get pattens and place them beside the broom; if this does not have the desired effect, cauterize the visitor's footgear (which will of course have been removed when he first entered the house) with moxa. This third step cannot fail to result in early departure.

To cure diseases of the skin wear a cart-wheel hat and take a dip in the river or the sea, immersing yourself until the hat floats on the water. The disease will remain with the hat.

To win the heart of one who remains indifferent, cause the beloved unwittingly to consume the ashes of a burnt newt.

Bees swarming in the house portend prosperity.

To pick up a fan is a sure sign of good fortune on the way.

It is unlucky to be overtaken by a funeral but lucky to meet one.

White spots on the finger-nails herald an equal number of presents.

If oil is spilt from the lamp in winter the house will be burnt down in summer.

To let rice fall on one's clothes when eating is to risk being turned into a cow.

Sneezing once—praised; twice—cursed; three times—he has caught cold.

Japan

Chhiu replied saying, 'Give me a domain of fifty to seventy square leagues, and in the space of three years I could bring it about that the common people should lack for nothing. But as to rites and music, I should have to leave those to a real *chün-tzu*.'

'What about you, Chhih?'

Kunghsi Jua answered, 'I do not say that I could do this; but I should like at any rate to be trained for it. In ceremonies at the ancestral temple, and at the audiences of the Princes with the High King, I would like, dressed in the dark square-made robe and the black linen cap, to act as a junior assistant.'

'Tien, what about you?'

Tseng Hsi laid aside the lute on which he had been softly playing, rose and said, 'I fear my words will not be so well chosen as those of the other three.'

The Master said, 'What harm is there in that? All that matters is that each should name his desire.'

Tseng Hsi said, 'At the end of spring, when the making of the Spring Clothes has been completed, to go with five or six newly capped young men and six or seven boys, perform the lustration and bathe in the River Yi, enjoy the breeze among the Rain Dance altars, and return home singing.'

The Master sighed and said, 'I agree with Tien.'

China

The Tiger and the Hunter

WHEN a tiger was pursuing a hunter, he ran and climbed a tree. The tiger, sitting beneath the tree, looking at a monkey there was in it, said, 'Throw him down. He is a hunter. Therefore he is a killer of us all. He is a bad one.' The monkey answered, 'Though he be an evil one, I will not do harm to one who has come to me in fear. Depart.' The tiger waited below. Afterwards the monkey, because the hunter was hungry, went to fetch fruits for him. Then the tiger, looking at the hunter, said, 'The monkey's young one is there. Throw it down, and I will leave you, and take it and go away.' So the hunter threw down the monkey's young one. Directly the monkey that had gone for fruit returned, the tiger said, 'O monkey, the hunter to whom you did such kindness has thrown your offspring down. Therefore he is a bad one. Throw him down, and I will leave your young one, and go.' The monkey refused to push him away. 'If you do kindness to a cruel one, ruin will come to you from it,' responded the tiger, and, without eating the young one, withdrew. The hunter, having devoured the fruits the monkey had brought, said, 'Wife and children have no meat,' and slew it as it hung in repose, and carried it off. So will it come to pass, if you give help to the cruel.

India

Water

TROUBLED or still, water is always water. What difference can embodiment or dis-embodiment make to the Liberated? Whether calm or in tempest, the sameness of the Ocean suffers no change.

India

Yogavasistha

A Rustic Swain

How lovely she is, my bashful girl!
She said she'd be here at the corner of the wall.
Hopelessly in love and not finding her here,
I scratch my head, bewildered.

How bonny she is, my bashful girl!
She made me a present of this red tube.
How bright and shining my pretty red tube,
And how I adore my girl's beauty!

She brought these grasses from the fields,
To give me, white and rare.
Your beauty means nothing to me, my grasses,
But the beauty whose gift you are.

China

Shih Ching

Proverbs

WHEN one wears green glasses everything is green.
If we pinch ourselves, we understand another's pain.
Diseases may be cured, but not destiny.
The torment of envy is like a grain of sand in the eye.
Given the father there must be the son.
Don't invite a man of seventy to spend the night or a man of eighty to sit down.
Is it unlucky and impolite to step on a person's shadow.
Long robes may hide large feet.
Better to suffer in the world than to lie beneath the sod.
When the lips are gone the teeth are cold.
Measure your throat before you swallow the bone.
Let the liver be large and the heart small—blend courage with caution.

China

Proverbs

A COUNTRY woman is like bad grass on the roof.

A man loves his own fault.

A man is confused and asks for pears from the willow tree.

Bring the Jhelum, drink it, then let the whole village be drowned.

If there should be a little rice water on the edge of the fireplace, how many flies will congregate around it?

How did the pillars of the Great Mosque get there? By their own straightness!

On his holy day the Hindu fasts;

On his holy day the Muhammedan feasts;

On his holy day the Shia weeps.

Another's pain is without meaning. Only he who suffers it knows what it is like.

Akbar, the king, asked Birbal's daughter: 'Can a man give birth to a child?' She replied: 'Can an ox give milk?'

Who made you a great man? 'Death.'

An old woman found an apple tree and afterwards she always went there with a basket.

It does not matter whether the tea is less or more, but it must be hot.

Does dirt come or go by washing?

A wise enemy is better than an unwise friend.

O bull why are you bellowing?

'I am proud.'

O bull why have you diarrhoea?

'I am afraid.'

Dogs fight among themselves, but at the time of the Jackal's cry they are united.

The dogs bark but the caravan goes on.

A string of pearls to a dog.

Man is more fragile than a flower, and yet harder than a stone.

Politeness is required in a man. Scent is required in a flower.

Better to eat little than to eat grief.

Kisses from the chin and an axe for the throat.

A share of the dinner to each of those present, but a beating for the cook.

The ruler's and doctor's orders are like sudden death. They both must be obeyed quickly.

Strike a cow and every one will exclaim: 'What a shame to strike the cow which supplies you with milk!' But strike an ox and nobody will say a word.

First he asks for your walking-stick and then he wants your pet daughter.

O God deliver me from the doctor and the ruler.

To forms habits is to make pain.

A wealthy man can build a bathroom and a poor man can make it hot.

Love is a dust.

Oil and rice can be offered to the ghosts and demons, but nothing can save us from the evil eye of man.

Your heart and mine are like looking-glasses: as you see me, so I shall see you.

Strife between husband and wife is like the monsoon rains.

The slap of the hand from an enemy will not hurt, but the angry touch even with a flower, from a friend, will wound.

Giving advice to a stupid man is like giving salt to a squirrel.

If the breakfast is bad then all the day will go wrong.

If the dress is bad then all the year will go wrong.

If the wife is bad then all the life time will go wrong.

O cow, eat some grass for the sake of dharma.

The hen says, 'What a wrong I have done! I have given heat to the duck's eggs.'

Childhood is freedom.

The mother cries, 'Daughter, daughter.' The daughter cries, 'Husband, Husband.'

Property by gift and a heart without mercy.

India

Riddles

It is like a bit-brace that rises straight towards the sky.

The stalk of an onion.

It is a little boat made of a single plank. Five individuals bar its route and five others weigh on it. It goes so quickly and so easily, without wind or wave.

A tailor's marker.

It is a column surrounded by nine or ten beams, whose many-coloured threads dangle on all sides.

A parasol.

Above and beneath it is covered with stones. There is a leaf in the middle.

The tongue.

EVERYDAY LIFE

When she is young she is beautifully white. As she ages, she blackens little by little and when she is old, she falls.

The tooth.

His body is black, his back is curved. Old maids adore him. The bonze detests the sight of him, for he has never touched him in his life.

A comb.

Its skin is black, its feet are of lead. Its head is peaked and its body is covered with hemp.

A cast-net.

She has eight long paws. She holds a bag in her paws and leans against the wall.

The spider.

Three villages slay a whole village. Blood flows all over the streets. The flies dare not alight in it.

The salivation produced by the mastication of betel-nut.

The upper part is covered with hairs. The lower part also, and during the night they are superimposed.

The eye.

The barque is of china and the oars of bamboo. After a great deal of movement, these oars aim in one direction only: towards a blind alley.

A bowl of rice and chop-sticks.

Vietnam

ONE acquires this on the way,

If one finds it, one throws it away

If one does not find it, one brings it home. (A thorn.)

It is round without having been rolled between the fingers. (A grapefruit.)

It falls without having been picked. (Rain.)

Vietnam

A HUNGRY MAN HAS NO FAITH

A man was nearly dying of hunger. The Devil came to him and offered him food if the man would sell him his faith. The hungry man agreed, but when he had eaten his fill he refused saying, 'What I sold you when I was hungry did not exist, for a hungry man has no faith.'

IF YOU HIT IT AGAIN, I SHALL HAVE NOTHING

A man had a load of glass vessels on the back of a donkey, and was taking them out to market through the main gate of a city. An official stopped him and, smacking

the bundle with a stick, asked, 'What have you got there?' The man replied, 'If you hit it again, I shall have nothing.' The proverb implies that there is a limit to anyone's power to endure oppression. There may even be a slight suggestion of 'killing the goose that laid the golden eggs'.

You Never Thought of Winter

A nightingale and an ant lived in a garden, the former on the highest branch of a tall tree, the latter in a small hole at its foot. The nightingale spent its days and nights in flying round the garden and singing, while the ant busied itself in adding to its store. The ant watched the nightingale flirting with the rose and said to itself, 'Time will tell a different story.' Autumn came, the flowers withered, and the leaves turned yellow; the nightingale found itself friendless and hungry. In this predicament it thought of the ant, and decided to appeal to it as a good neighbour. In all humility it acknowledged its improvident ways and begged for help. But the ant said sternly, 'When you sang so loud, you never thought of the winter.' And it reminded the nightingale of the proverb:

Every spring has an autumn and every road an ending.

Persia

Proverbs

TEETH sometimes bite the tongue. (The best of friends may bicker.)

(Some relatives are like) plate and cup, ready to collide on slight provocation.

Water hacked is not severed (any more than the family bond is severed by a quarrel).

If a tree has roots many and firm, there is no need to fear the tempest.

The thigh is closer than the knee. ('Nearer is my coat than my skin'—'Charity begins at home'—with the family.)

Trumpet in a herd of elephants;

Crow in the company of cocks;

Bleat in a flock of goats.

(A tactless man is like) an axe on an embroidery frame.

(A diplomat should be) yielding and supple as a liana that can be bent but not broken.

Don't borrow from a nouveau riche; don't visit the newly wed.

Don't poke a hornets' nest or you will be stung to death.

Though it rain gold and silver in a foreign land and daggers and spears at home, yet it is better to be at home.

Proverbs

If you want to travel fast keep to the old roads.

Any bird is handsome compared with the vulture.

A mountain is climbed by degrees; property acquired by degrees; wisdom learned by degrees.

The more you know the better your luck.

A short boat is hard to steer; a dwarf is quick in the temper.

If a cock ruffles up his feathers he is easy to pluck; if a man loses his temper he will get the worst of the argument.

Burma

Maxims

ESTEEM most highly filial piety and brotherly submission, in order to give due prominence to the social relations.

Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity.

Cultivate peace and concord in your neighbourhoods, in order to prevent quarrels and litigations.

Recognize the importance of husbandry and the culture of the mulberry-tree, in order to ensure a sufficiency of clothing and food.

Show that you prize moderation and economy, in order to prevent the lavish waste of your means.

Make much of the colleges and seminaries, in order to make correct the practice of the scholars.

Discountenance and banish strange doctrines, in order to exalt the correct doctrine.

Describe and explain the laws, in order to warn the ignorant and obstinate.

Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good.

Labour diligently at your proper callings, in order to give settlement to the aims of the people.

Instruct sons and younger brothers, in order to prevent them from doing what is wrong.

Put a stop to false accusations, in order to protect the honest and the good.

Warn against sheltering deserters, in order to avoid being involved in their punishments.

Promptly and fully pay your taxes, in order to avoid the urgent requisition of your quota.

Combine in hundreds and tithings, in order to put an end to thefts and robbery.

Study to remove resentments and angry feelings, in order to show the importance due to the person and life.

China

K'ang-he

Proverbs

ESCAPE MAY LIE BETWEEN THIS PILLAR AND THAT

An innocent man was condemned to death by an unjust governor, and when the executioner had bound him to a pillar and was about to cut off his head, the victim begged that he might be bound to the next pillar instead. The executioner laughed at him, saying, 'What can you hope to gain from so brief an interval? You might just as well let me finish my job.' But eventually he gave way to the man's entreaties; and while he was engaged in untying him and fastening him to the next pillar, the king chanced to pass by and asked the meaning of the large crowd that had gathered. On being told, he sent for the condemned man, who was able to convince him of his innocence, and so escaped death.

MAY GOD ALWAYS BLESS US WITH SUCH EVIL!

A pious man bought a cow in the market and set out for his home. He was followed by a thief who planned to steal his cow. On the way the thief fell in with another man who revealed himself as a demon who planned to take the pious man's life. As they drew near to the latter's house, where the cow was now tied up, it occurred to the thief that if the demon killed the pious man first, his family might be aroused, and it would be impossible to steal the cow. At the same time the demon thought that, if the thief stole the cow first, the pious man would be awakened by its bellowing, and so would escape death. Each began to ask the other to wait and take the second place, and eventually they came to blows. The thief began to shout 'Oh pious man, here is a demon who has come to take your life!' while the demon shouted back 'O pious man, here is a thief who has come to steal your cow!' In the end the man and his family were aroused, the thief and the demon took to their heels, and the pious man drew the above moral for the benefit of his family.

WHAT IS CHEAPLY FOUND IS DESPISED

WHAT IS BROUGHT BY THE WIND WILL BE CARRIED AWAY BY THE WIND

One day the wind blew a cotton-seed into a sparrow's nest. He asked his neighbour what it was, and he replied, 'If you sow this, it will produce a pod, the pod

EVERYDAY LIFE

Even, it is as the sun on a flat plain.

Uneven, it strikes like the sun on a thicket.

(Indiscriminate, it delivers) the sentence of the conical trap (pushed down over all the fish within its radius).

Malaya

Proverbs

IF you love your children, love also those of others.

Feeding a hungry man is better than making offerings to Buddha.

You cannot eat the picture of a loaf of bread.

It is easier to know water ten fathoms deep than to know a man one fathom high.

The water downstream will not be clear if the water upstream is muddied.

Don't try to cut water with a sword.

You cannot catch one rabbit if you chase two at once.

It is useless to pour instruction into a sow's ear.

Where there are no tigers, wild cats will be very self-important.

To make a mountain, you must carry every load of earth.

You cannot sit in the valley and see the new moon set.

Korea

Korea

IN the golden age of Asia, Korea was one of its lamp bearers and that lamp is waiting to be lighted once again for the illumination of the East.

India

R. Tagore

Proverbs

HE who is always the boaster in the village, is a coward in the forest.

To judge your elephant, you must look at his tail.

To judge a young girl, take a look at her mother.

When one associates with good people, one adopts similar conduct;

But when one associates with bad people, one is easily soiled. (Birds of a feather . . .)

ASIA THROUGH ASIAN EYES

Ten 'Salung' (money) on the opposite bank—not worth considering;
But two 'Salung' within reach of your hand, do not hesitate to take.

One must listen with one ear, and hold the other one in reserve.

The natural 'streaks' of a man are within him—

Those of a tiger are exterior.

(He does not hide his real nature.)

The voice of the poor man never carries.

One piece of wood cannot make a fire.

Work is at the source of all riches.

Ten mouths relating are not worth 'seeing with your own eyes'.

Ten eyes seeing cannot replace 'what you hold in your hand'.

Friends for the table are easy to find,

But rare are those when danger is near.

For the man who seeks for too much, Dame Fortune is not generous.

When the waters retreat, the ants eat the fishes,

When the waters rise, the fishes eat the ants.

Fruit never falls far from the tree.

The animal can slip—

The wise man can make an error,

And even the golden swan can be caught in a trap.

To leave for the village where the cock no longer crows. (To die.)

The mouth too voluble, dispels confidence,

The feet too agile, can fall from the tree.

Laos

AN old, lame priest was so renowned for his self-denying liberality that the Emperor Ch'ien Lung himself paid him a visit. After some conversation the Emperor presented him with a valuable pearl which the old man immediately bestowed on a beggar in the crowd. His Majesty was somewhat taken aback at this act of rudeness and asked if it was his habit to give everything away in the same manner. On receiving a reply in the affirmative, the Emperor added, 'Even down to the crutch you lean upon?'

'Ah,' said the priest, 'it is written that the superior man does not covet what his friend cannot spare.'

'But supposing,' said the Emperor, 'he was not a superior man?'

'In that case,' answered the priest, 'you could not expect me to be his friend.'

China

will produce cotton, the cotton will be spun into thread, the thread will be woven into cloth, the cloth will be dyed and sewn up into coats for you and me.' The sparrow took the seed to a peasant in a field, saying, 'Sow! Sow! Sow this seed! Half for me and half for you.' The peasant did so, and when after a while the plant came up and the pods were ripe, he divided them between himself and the sparrow. The sparrow took his share to the spinner, saying, 'Spin! Spin! Spin this cotton! Half for me and half for you.' The spinner did so and gave the sparrow his share. The sparrow took the thread to the weaver, saying, 'Weave! Weave! Weave this thread for me! Half for me and half for you.' The weaver did so and gave the sparrow his share. The sparrow took it to the dyer, saying, 'Dye! Dye! Dye this cloth! Half for me and half for you.' The dyer dyed the cloth bright blue and hung it on the line to dry in the sun. When the sparrow saw it, he thought 'What a beautiful colour! It seems a pity to divide such a fine piece of cloth.' He swooped down and carried it off in his beak, and took it to the tailor, saying, 'Sew! Sew! Sew this cloth! One for you and one for me.' So the tailor made two beautiful coats and hung them on a peg. The sparrow thought, 'It seems a pity to give such a fine coat to the tailor. I'll take both for myself.' So he snatched the two coats and took them to the molla, saying, 'O molla, I wish to leave these two coats in trust with you, until such time as the weather gets colder. In return, one shall be for you, and one for me.' The molla agreed, but to himself he thought, 'It seems a pity to give one of these coats to this ridiculous sparrow, I'll keep both for myself.' When the winter came, the sparrow came for his coat, but the molla claimed ignorance. 'If you are cold, I will pray for you,' he said. The sparrow flew off angrily, but from a distance he saw the molla washing the two coats and hanging them on the line. So when he was praying, the sparrow flew down and snatched the two coats, and took them to the bazaar to sell for food. On the way a storm blew up and whipped the two coats out of the sparrow's beak. No matter how he tried, he could not recover them. The wind carried them away and dropped one before the tailor and the other before the dyer. So justice was done.

GOD IS THE PROVIDER, BUT HE NEEDS A NUDGE

In other words, God helps those who help themselves. Two friends were disputing, one of them maintaining that God would provide all one's needs, the other arguing that one had to work for one's living. At length, to settle the matter, the first man went and sat in a corner of the mosque to wait his sustenance from God. Two days passed, and then three, and still nothing came from earth or heaven. But on the evening of the third day three villagers came into the mosque to eat their bread and cheese. As they were packing up the remainder of the food before leaving, our friend, seeing his last chance about to disappear, coughed gently. The villagers noticed him and, taking pity on his haggard appearance, gave him the remains of their food. The man went back to his friend in all humility. 'God is indeed the Provider,' he admitted, 'but he needs a nudge.'

Persia

The Farmer, His Wife, and the Open Door

ONCE upon a time a poor farmer and his wife, having finished their day's labour and eaten their frugal supper, were sitting by the fire, when a dispute arose between them as to who should shut the door, which had been blown open by a gust of wind. 'Wife shut the door!' said the man. 'Husband, shut it yourself!' said the woman. 'I will not shut it, and you shall not shut it,' said the husband; 'but let the one who speaks the first word shut it.' This proposal pleased the wife exceedingly, and so the old couple, well satisfied, retired in silence to bed.

In the middle of the night they heard a noise, and, peering out, they perceived that a wild dog had entered the room and that he was busy devouring their little store of food. Not a word, however, would either of these silly people utter, and the dog, having sniffed at everything, and having eaten as much as he wanted, went out of the house.

The next morning the woman took some grain to the house of a neighbour in order to have it ground into flour. In her absence the barber entered and said to the husband: 'How is it you are sitting here all alone?' The farmer answered never a word. The barber then shaved his head, but still he did not speak; and then he shaved off half his beard and half his moustache, but even then the man refrained from uttering a syllable. Then the barber covered him all over with a hideous coating of lamp-black, but the solid farmer remained as dumb as a mute. 'The man is bewitched!' cried the barber, and he hastily quitted the house.

He had hardly gone when the wife returned from the mill. She, seeing her husband in such a ghastly plight, began to tremble, and exclaimed: 'Ah! wretch, what have you been doing?' 'You spoke the first word,' said the farmer, 'so begone, woman, and shut the door.'

Persia

The Story of the Cat who Served the Lion

'FAR away in the North, on a mountain named "Thousand Craggs", there lived a lion called "Mighty-heart"; and he was much annoyed by a certain mouse, who made a custom of nibbling his mane while he lay asleep in his den. The Lion would wake in a great rage at finding the ends of his magnificent mane made ragged, but the little mouse ran into his hole, and he could never catch it. After much consideration he went down to a village, and got a Cat named "Curd-ear" to come to his cave with much persuasion. He kept the Cat royally on all kinds of dainties, and slept comfortably without having his mane nibbled, as the mouse would now never venture out. Whenever the Lion heard the mouse scratching about, that was always a signal for regaling the Cat in a most distinguished style. But one day, the wretched mouse being nearly starved, he took courage to creep timidly from his hole, and was directly pounced upon by Curd-ear and killed. After that the Lion heard no more of the mouse,

and quite left off his regular entertainment of the Cat. No!' concluded Damanaka, 'we will keep our mouse alive for his Majesty.'

So concluding, the Jackals went away to find Lusty-life the Bull, and upon discovering him, Karataka squatted down with great dignity at the foot of a tree, while Damanaka approached to accost him.

'Bull,' said Damanaka, 'I am the warder of this forest under the King Tawny-hide, and Karataka the Jackal there is his General. The General bids thee come before him, or else instantly depart from the wood. It were better for thee to obey, for his anger is terrible.'

Thereupon Lusty-life, knowing nothing of the country customs, advanced at once to Karataka, made the respectful prostration of the eight members, and said timidly, 'My Lord General! what dost thou bid me do?

Strength serves Reason. Saith the Mahout, when he beats the brazen drum,
Ho! ye elephants, to this work must your mightinesses come.'

'Bull,' answered Karataka, 'thou canst remain in the wood any longer unless thou goest directly to lay thyself at our Royal master's imperial feet.'

'My Lord,' replied the Bull, 'give me a guarantee of safety, and I will go.'

'Bull,' said Karataka, 'thou art foolish; fear nothing—

When the King of Chedi cursed him,
Krishna scorned to make reply;
Lions roar the thunder quiet,
Jackals' yells they let go by.

Our Lord the King will not vouchsafe his anger to thee; knowest thou not—

Mighty natures war with mighty; when the raging tempests blow,
O'er the green rice harmless pass they, but they lay the palm-trees low.'

So the Jackals, keeping Lusty-life in the rear, went towards the palace of King Tawny-hide; where the Rajah received them with much graciousness, and bade them sit down.

'Have you seen him?' asked the King.

'We have seen him, your Majesty,' answered Damanaka, 'it is quite as your Majesty expected—the creature has enormous strength, and wishes to see your Majesty. Will you be seated, Sire, and prepare yourself—it will never do to appear alarmed at a noise.'

'Oh, if it was only a noise,' began the Rajah.

'Ah, but the cause, Sire! that was what had to be found out; like the Secret of Swing-car the Spirit.'

'And who might Swing-car be?' asked the King.

The Story of the Terrible Bell

'A GOBLIN, your Majesty,' responded Damanaka, 'it seemed so, at least, to the good people of Brahmapoora. A thief had stolen a bell from the city, and was making off with that plunder, and more, into the Sri-parvata hills, when he was killed by a tiger. The bell lay in the jungle till some monkeys picked it up, and amused themselves by constantly ringing it. The townspeople found the bones of the man, and heard the noise of the bell all about the hills; so they gave out that there was a terrible devil there, whose ears rang like bells as he swung them about, and whose delight was to devour men. Every one, accordingly, was leaving the town, when a peasant woman named Karala, who liked belief the better for a little proof, came to the Rajah.

'Highness!' she observed, 'for a consideration I could settle this Swing-ear.'

'You could!' exclaimed the Rajah.

'I think so!' repeated the woman.

'Give her a consideration forthwith,' said the Rajah.

'Karala, who had her own ideas upon the matter, took the present and set out. Being come to the hills, she made a circle, and did homage to Gunputtee (the deity of prudence), without whom nothing prospers. Then, taking some fruit she had brought, such as monkeys love extremely, she scattered it up and down in the wood, and withdrew to watch. Very soon the monkeys finding the fruit, put down the bell, to do justice to it, and the woman picking it up, bore it back to the town, where she became an object of uncommon veneration. We, indeed,' concluded Damanaka, 'bring you a Bull instead of a bell—your Majesty shall now see him!'

Thereupon Lusty-life was introduced, and, the interview passing off well, he remained many days in the forest on excellent terms with the Lion.

One day another Lion, named "Stiff-ears", the brother of King Tawny-hide, came to visit him. The King received him with all imaginable respect, bade him be seated, and rose from his throne to go and kill some beasts for his refreshment.

'May it please your Majesty,' interposed the Bull, 'a deer was slain today—where is its flesh?'

'Damanaka and his brother know best,' said the King.

'Let us ascertain if there be any,' suggested the Bull.

'It is useless,' said the King, laughing, 'they leave none.'

'What!' exclaimed the Bull, 'have those Jackals eaten the whole deer?'

'Eaten it, spoiled it, and given it away,' answered Tawny-hide, 'they always do so.'

'And this without your Majesty's sanction?' asked the Bull.

'Oh, certainly not with my sanction,' said the King.

'Then,' exclaimed the Bull, 'it is too bad: and in Ministers too!—

Narrow-necked to let out little, big of belly to keep much,
As a flagon is—the Vizir of a Sultan should be such.

No wealth will stand such waste, your Majesty—

He who thinks a minute little, a fool misuses more;
He who counts a cowny nothing, being wealthy, will be poor.

A king's treasury, my liege, is the king's life.'

'Good brother,' observed Stiff-ears, who had heard what the Bull said, 'these Jackals are your Ministers of Home and Foreign Affairs—they should not have direction of the Treasury. They are old servants, too, and you know the saying:

Brahmans, soldiers, these and kinsmen—of the three set none in charge:
For the Brahman, tho' you rack him, yields no treasure small or large;
And the soldier, being trusted, writes his quittance with his sword,
And the kinsman cheats his kindred by the charter of the word;
But a servant old in service, worse than any one is thought,
Who, by long-tried license fearless, knows his master's anger nought.

Ministers, my royal brother, are often like obstinate swellings that want squeezing, and yours must be kept in order.'

'They are not particularly obedient, I confess,' said Tawny-hide.

'It is very wrong,' replied Stiff-ears, 'and if you will be advised by me—as we have banqueted enough today—you will appoint this grain-eating and sagacious Bull your Superintendent of Stores.'

'It shall be so,' exclaimed the King.

Lusty-life was accordingly appointed to serve out the provisions, and for many days Tawny-hide showed him favour beyond all others in the Court.

Now the Jackals soon found that the food was no longer so freely provided by this arrangement as before, and they met to consult about it.

'It is all our own fault,' said Damanaka, 'and people must suffer for their own mistakes. You know who said:

I that could not leave alone
"Streak-o'-Gold", must therefore moan.
She that took the House-wife's place
Lost the nose from off her face.
Take this lesson to thy heart—
Fools for folly suffer smart.'

VII

Science:

Mathematics, Medicine, History, etc.

THE Indians are men of science and thought. They surpass all other peoples in every science; their judgment on astronomical problems are the best; and their book on this subject is the Siddhanta which has been utilized by the Greeks as well as by the Persians and others. In the science of medicine their ideas are highly advanced. Their books on this subject are (i) Susrud (Susruta) which describes the symptoms of diseases and the method of their treatment and their medicaments, and (ii) the Charak (Charaka) and (iii) the Nidan (Nidana) which deals with the symptoms of four hundred and four diseases without giving their treatments, and (iv) the Sindhshan (Siddhayoga) which literally means the purity of success (Safwum Najh = purity of success or elixir of success). . . . And on logic and philosophy they have a large number of books which deal with their principles. From among these books are (1) the book *Called Tufa* which deals with the definition and scope of logic and (2) the book dealing with the problems on which the Greeks and the Indians differ (?) And they have a large number of other books which are too many to be mentioned.

Arabic

Al-Yaqubi

Science

HEARSAY and mere assertion have no authority in chemistry. It may be taken as an absolutely rigorous principle that any proposition which is not supported by proofs is nothing more than an assertion, which may be true or false. It is only when a man brings proof of his assertion that we say: Your proposition is true.

Arabic

The Koran

Humours

THE doctrine of the human body, as well as the greater part of diagnosis and therapy, in classic Hindu medicine, are based on the concept of certain principal constituents or elementary substances (dhātu, dosa) which pervade the organism and maintain its functioning. In nature and function these are akin to the 'humours' in Greek medicine.

The three humours, wind, bile, and phlegm, are the basis of the existence of the human body.

India

Susruta

Activities of the Three Humours

THE wind, by moving along its own vessels, effects the unobstructed functioning of all kinds of processes, provides for the working of the intellect unharmed by confusion and delusion, and produces various other wholesome conditions. The bile by creeping along its own vessels, brings about radiance, appetite, brilliance of the digestive fire, sense of well-being, freedom from illness, and various other wholesome conditions. The phlegm, by moving along its own vessels, effects the lubricating of the limbs and the firmness of the joints; it is the source of strength and elation and of various other wholesome conditions. The blood, by moving along its own vessels, cleanses the humours and ingredients of the body, bestows colour, effects the sensations of touch, and produces other wholesome conditions. When the humours grow upset and incensed, there arise various diseases out of their very substance, while the humours keep to their own respective vessels. Moreover, some vessels carry not only one of the humours but a mixture of all of them. When the humours become agitated and increased and run along, they overflow their channels and intermingle.

*India**Susruta**On the Art of Healing*

MAKE a careful diagnosis, discover the true cause of the disease, think out the proper remedy, and apply it effectively.

Right treatment consists of four elements, the patient, the doctor, the remedy, and the attendant.

The man who stops just a little before he feels he has had enough, retains the joy of eating; on the other hand, the big eater invites disease.

Much pain is saved if one learns to eat only what has been found to suit one's health and to say 'No', i.e. exercises self-restraint in respect of quantity.

The ignorant man who eats beyond 'the measure of the fire', i.e. beyond his power of digestion, must be prepared for all sorts of ailments.

*India**The Tiru-Kural**Algebra*

OUT of a swarm of bees one-fifth part settled on a Kadamba blossom; one-third on a Silindhra flower; three times the difference of those numbers flew to the bloom of a Kataja. One bee, which remained, hovered about in the air. Tell me, charming woman, the number of bees. . . . Eight rubies, ten emeralds, and a hundred pearls, which are in thy ear-ring, my beloved, were purchased by me for thee at an equal amount; and the sum of the prices of the three sorts of gems was three less than half a hundred; tell me the price of each, auspicious woman.

India

Astronomy

THE science of Astronomy is the most famous among them, since the affairs of their religion are in various ways connected with it. If a man wants to gain the title of an astronomer, he must not only know scientific or mathematic astronomy, but also astrology. The book known among Muslims as *Sindhind* is called by them *Siddhānta*, i.e. straight, not crooked nor changing. By this name they call every standard book on astronomy, even such books as, according to our opinion, do not come up to the mark of our so-called *Zij*, i.e. handbooks of mathematical astronomy.

*Arabic**Al Biruni**Ancient Chinese Medicine*

THE East creates the wind; wind creates wood; wood creates the sour flavour; the sour flavour strengthens the liver . . . and the liver governs the eyes. The eyes see the darkness and mystery of Heaven and they discover Tao, the Right Way, among mankind.

The five climates, cold, heat, excessive dryness, moisture and wind are transformed by the five viscera, liver, heart, stomach, lungs, and kidneys, to the five emotions, joy, anger, sympathy, grief and fear.

Anger is injurious to the liver, but sympathy counteracts anger. Wind is injurious to the muscles and heat and drought counteracts the wind. The sour flavour is injurious to the muscles but the pungent flavour counteracts the sour flavour.

Man has twelve groups of large ducts or main vessels and three hundred and sixty-four small ducts or 'loh vessels' and twelve vessels of lesser importance. They all protect the life-giving element and prevent evil influences from entering. When acupuncture is applied it causes evil influences to depart.

In ancient times those people who understood Tao patterned themselves upon the Yin and the Yang and they lived in harmony with the arts of divination. There was temperance in eating and drinking. Their hours of rising and retiring were regular and not disorderly and wild. By these means the ancients kept their bodies united with their souls, so as to fulfil their allotted span completely . . . nowadays . . . they do not know how to find contentment within themselves; they are not skilled in the control of their spirits.

When Heaven is affected by noxious emanations, then man's five viscera receive injuries. When water and grain are affected by cold or heat, then man's six bowels receive injuries. When the earth is affected by humidity, then man's skin, flesh, muscles and pulse receive injuries.

In order to effect a cure and relief one must not err towards the laws of Heaven nor towards those of the Earth, for they form a unit. When this feeling for Heaven and Earth as one unit has been attained, then one is able to know death as well as life.

*China**Huang Ti Nei Ching Su Wen*

Astrology

IF you become an astrologer, constrain yourself to take great pains over mathematics. The science of judicial astrology is a many-sided one, and perfect justice, without the commission of any error, cannot be done to it, there being nobody so accurate that he never commits an error. Be that as it may, the fruit of astrology is prognostication, and when you have constructed an almanack the advantage of it lies in its prognostications. Since, therefore, prognostications are essential, endeavour to become well acquainted with their principles and be competent in the art of almanack-making. It is only when the star-almanack is exact and the ascendant star rightly identified that prognostication is accurate.

*Persia**Kai Kā' Ūs Ibn Iskandar**Problem of One Hundred Fowls*

A cock costs five pieces of money, a hen three pieces, and three chickens together one piece. If we buy with one hundred pieces, one hundred fowls in all; what will be their respective numbers?

Five does are to be had for three drammās; seven cranes, for five; nine geese, for seven; and three peacocks, for nine: bring a hundred of these birds for a hundred drammās, for the prince's gratification.

*India**Printing*

PI SHĒNG, 'a man in common clith' (i.e. of the common people) 'took sticky clay and cut in it characters as thin as the edge of a copper coin. Each character formed as it were a single type. He baked them in the fire to make them hard. He had previously prepared an iron plate covered with a mixture of pine resin, wax, and paper ashes. When he wished to print, he took an iron frame and set it on the iron plate. In this he placed the type, set close together. When the frame was full, the whole made one solid block of type. He then placed it near the fire to warm it. When the glue was slightly melted, he took a perfectly smooth board and pressed it over the surface so that the block of type became as even as a whetstone.' As a rule, he kept two frames going. While the impression was being made from one frame, the type were being put in place on the other. When the printing of the first was finished, the second was ready. In this way, the two frames alternated and the printing was done with great rapidity.

*China**Meng Ch'i Pi Tan*

Mathematics

HAVING bowed to the deity, whose head is like an elephant's; whose feet are adored by gods; who, when called to mind, relieves his votaries from embarrassment and bestows happiness on his worshippers; I propound this easy process of computation, delightful by its elegance, perspicuous with words concise, soft and correct, and pleasing to the learned.

Salutation to Ganesa, resplendent as a blue and spotless lotus; and delighting in the tremulous motion of the dark serpent, which is perpetually twining within his throat.

The examples, some of which are addressed to one Līlāvati, are of considerable interest, e.g.:

Beautiful and dear Līlāvati, whose eyes are like a fawn's! tell me what are the numbers resulting from one hundred and thirty-five, taken into twelve? if thou be skilled in multiplication by whole or by parts, whether by subdivision of form or separation of digits. Tell me, auspicious woman, what is the quotient of the product divided by the same multiplier?

Out of a swarm of bees, one-fifth part settled on a blossom of cadamba; and one-third on a flower of silind'hri; three times the difference of those numbers flew to the bloom of a cutaja. One bee, which remained, hovered and flew about in the air, allured at the same moment by the pleasing fragrance of a jasmine and pandanus. Tell me, charming woman, the number of bees.

In a certain lake swarming with ruddy geese and cranes, the tip of a bud of lotus was seen a span above the surface of the water. Forced by the wind, it gradually advanced, and was submerged at the distance of two cubits. Compute quickly, mathematician, the depth of the water.

How many are the variations of form of the god Cambhu by the exchange of his ten attributes held reciprocally in his several hands: namely the rope, the elephant's hook, the serpent, the tabor, the skull, the trident, the bedstead, the dagger, the arrow, and the bow: as those of Hari by the exchange of the mace, the discus, the lotus and the conch?

India

Bhaskara

Faith-Healing

A CERTAIN doctor who was deservedly famous for curing nervous complaints invariably prescribed the same method—sleeping on a dead man's pillow. The pillows, which were of wood, were taken from decaying coffins in broken-down tombs, and the faith of the patients in the efficacy of this remedy was such that they never failed to recover.

China

Medical Skill

DOCTOR HSU was a physician of almost supernatural skill. 'Why don't you write a book?' he was asked, 'so that your knowledge may be passed on for the benefit of posterity.'

'Medical skill is a matter of intelligence,' the doctor replied, 'and depends partly on a man's power of concentrated thought, and partly on his skill in feeling the pulse. The pulse, as the ancients knew, may be of different types difficult to distinguish, and each indicates a different disease. Facility in these two matters cannot be taught. When the nature of the pulse is skilfully distinguished, then the disease can be diagnosed, and treatment can be given with the 'proper drug, on which alone recovery depends.

'The way in which medical men go on in these days,' continued the doctor after a pause, 'failing to diagnose correctly by the pulse, and treating a disease with a whole collection of ameliorating drugs instead of the one appropriate, is just like a hunter who, having not the slightest idea where the hare is, wastes endless men and horses over a large area, in the vague hope that one or other of them may meet it and be lucky enough to catch it.

China

T'ai P'ing Kuang Chi

Antidotes

THE Book of Medicine says: 'A tiger shot by a poisoned arrow eats mud; a wild bear rootles about for harebell or kikio-root; a pheasant wounded by a hawk seeks the leaves of the ti-huang plant. Chang Ao tried giving powdered yü-stone to rats, and found that they became unconscious of the presence of man, yet they could be completely restored in a few minutes by a drink of medicine compounded from jelly-fish.

Birds, beasts and even insects know the antidotes for things which are poisonous to them; how much more should man? A silkworm sting may be cured by an application of powdered snake; the bite of a horse by rubbing it with the ashes of a burnt whip-holder. In short, to be effective, an antidote must correspond to that which has caused the injury.'

China

T'ai P'ing Kuang Chi

The Pearl

THE pearl is the greatest of all jewels: it is said that there is an animal which rises from the sea to the shore, when rain is falling, and opens up his ear in order to absorb raindrops; then he closes the ear again, and goes back to the bottom of the sea, and keeps the ear carefully closed over its content, lest it be adulterated by any marine matter, until in the end it solidifies and turns into a pearl. The size of the pearl varies according to the size of the raindrop which has been absorbed, and if any salt-water enters the stomach of the animal, the pearl will be of impure lustre, otherwise the lustre will be perfect. There are, however, other theories on this subject. There are

large pearls, and small pearls, and it is said that the largest may attain the weight of a mithqal.

The virtues of the pearl are these: it brings joy to the heart, and pleasure to the mind.—It gives beauty to the wearer's face and purifies the heart's blood.—When mixed with antimony it strengthens the nerves of the eye.

Arabic

Al-Mustatraf

Rules for the Keeping of a Silk-worm Farm

PLANT a hedge all round the farm. During the winter plant twigs of willow and ash mixed, and when they have begun to grow plait them closely together, binding them with fibre of the coir-palm; outside the hedge plant sour dates, small oranges, thorns and briars. The more prickly the plants are the better.

Set up a sign with the words, 'Establishment for the encouragement of silk-cultivation', and ask the mandarin for a notice forbidding people to tread down the plants.

If you can lead the river water to irrigate your field, you will save the expense of digging wells; while at the same time you can keep fish and breed ducks in your canal, or cultivate the water-lily, water-chestnuts, etc.

In the winter months you must nourish the roots of your plants, for which purpose make use of rotten fish preserved in jars, or the juices of decomposed vegetables.

In the fourth month plant your mulberries; in the following year, besides gathering your mulberry-leaves, should there be any vacant ground, you can plant it with arbutus, pomegranates, apricots or pears.

Beneath the mulberries you can plant onions, leeks and melons, or potatoes and yams; in order to prevent the locusts from eating the mulberry-leaves, you may plant more yams.

Withered mulberry-leaves, the parasites of the mulberry, together with white and diseased silk-worms, may all be used as medicine; but the snails found on the mulberry must be carefully caught, lest they injure the leaves.

In the establishment there is need of ladders, tables and sieves, all of which are made of bamboo; hence it is necessary to cultivate that plant.

The leaves of the old mulberries are good for fattening goats, and goats' dung is good for feeding fish. Hence goats may be kept with advantage.

China

The Arabs

BEING naturally wild, they are of all peoples the most reluctant to submit to one another owing to the rudeness of their manners, their arrogance, their high spirit, and their jealousy of authority. Seldom, therefore, are they unanimous. But when they follow a prophet or a saint, they are restrained by something within themselves; their pride and jealousy depart from them, submission and concord are no longer difficult. Religion brings them together: it takes away their rudeness and insolence,

it removes envy and jealousy from their hearts. If there be among them the prophet or saint who urges them to fulfil the command of God, and requires that they shall abandon their evil ways and cleave to the good, and bids them be of one voice to make the truth prevail, they will become completely united and gain victory and empire. Moreover, no people is so quick to receive the truth and the right. Their natures are uncorrupted by vicious habits and free from base qualities; and as for their savagery, it is conformable and adaptable to good in consequence of its having preserved the original constitution of man (which renders him capable of accepting the true religion), and because it is remote from the bad habits and dispositions which stamp themselves on men's souls. For, according to the Apostolic Tradition already quoted, 'Every one is born with a capacity for receiving the truth.'

Arabic

Ibn Khaldūn

Europeans

. . . THEY make use of no formality in their most extensive bargains more solemn than a mere shake of the hand. . . . When a guest arrives, the host helps him with his own hand to the juice of the grape, for they welcome visitors with wine, not with tea. To touch glasses in drinking is a mark of friendship. In winter evenings they sit by the fire and pour out *cold* wine, careless of the snow lying deep outside the door. . . . They make light of their lives on occasions of personal contest, and when two of them quarrel, the consequences may be very serious. They stand face to face and discharge fire-arms at each other on a given signal. If one fall, the survivor is not punished; if neither fall, there is an end of the quarrel. They do this to show that they are not afraid. . . . Their distant voyages abroad keep them long from home, and it is not until they have accumulated a fortune that they return to take a wife. Many do not marry before fifty years of age; and if the bride be very young on these occasions, it is no scandal. . . . In the regulation of the annual period, they have no intercalary month, but the new year always commences ten days after the winter solstice. On this occasion they used to powder their heads with white dust, and all get tipsy. . . . The foreigners have all been fighting one another for the last twenty years, but it is to be hoped that they will soon make peace with one another, and all have an opportunity of improving themselves by intercourse with China.

China

Diary of Merchant (19th cent.)

Economic Barbarism

BUT if Science has thus prepared us for an age of wider and deeper culture, and if in spite of and even partly by its materialism it has rendered impossible the return of the true materialism, that of the barbarian mentality, it has encouraged more or less indirectly both by its attitude to life and its discoveries another kind of barbarism—

for it can be called by no other name—that of the industrial, the commercial, the economic age which is now progressing to its culmination and its close. This economic barbarism is essentially that of the vital man who mistakes the vital being for the self and accepts its satisfaction as the first aim of life. The characteristic of Life is desire and the instinct of possession. Just as the physical barbarian makes the excellence of the body and the development of physical force, health and prowess his standard and aim, so the vitalistic or economic barbarian makes the satisfaction of wants and desires and the accumulation of possessions his standard and aim. His ideal man is not the cultured or the noble or thoughtful or moral or religious, but the successful man. To arrive, to succeed, to produce, to accumulate, to possess in his existence. The accumulation of wealth and more wealth, the adding of possessions to possessions, opulence, show, pleasure, a cumbrous inartistic luxury, a plethora of conveniences, life devoid of beauty and nobility, religion vulgarized or coldly formalized, politics and government turned into a trade and profession, enjoyment itself made a business, this is commercialism. To the natural un-redeemed economic man beauty is a thing otiose or a nuisance, art and poetry a frivolity or an ostentation and a means of advertisement. His idea of civilization is comfort, his idea of morals social respectability, his idea of politics the encouragement of industry, the opening of markets, exploitation and trade following the flag; his idea of religion at best a pietistic formalism or the satisfaction of certain vitalistic emotions. He values education for its utility in fitting a man for success in a competitive or, it may be, a socialized industrial existence, science for the useful inventions and knowledge, the comforts, conveniences, machinery of production with which it arms him, its power for organization, regulations, stimulus to production. The opulent plutocrat and the successful mammoth capitalist and organizer of industry are the supermen of the commercial age and the true, if often occult, rulers of its society.

The essential barbarism of all this is its pursuit of vital success, satisfaction, productiveness, accumulation, possession, enjoyment, comfort, convenience for their own sake. The vital part of the being is an element in the integral human existence as much as the physical part; it has its place but must not exceed its place. A full and well-appointed life is desirable for man living in society, but on condition that it is also a true and beautiful life. Neither the life nor the body exist for their own sake, but as vehicle and instrument of a good higher than their own. They must be subordinated to the superior needs of the mental being, chastened and purified by a greater law of truth, good and beauty before they can take their proper place in the integrality of human perfection. Therefore in a commercial age—with its ideal, vulgar and barbarous, of success, vitalistic satisfaction, productiveness, and possession—the soul of man may linger a while for certain gains and experiences, but cannot permanently rest. If it persisted too long, Life would become clogged and perish of its own plethora or burst in its straining to a gross expansion. Like the too massive Titan it will collapse by its own mass, mole ruet sua.

India

Sri Aurobindo

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- BANA (ca. 650) Indian historian, author of *Harsha-Charita*
- BARDO (Thödol) (Tibetan) intermediate state of the dead, before reincarnation or ultimate union with the Divine
- BASHO (1644-94) most famous Japanese author of *haiku*, short poems of seventeen syllables

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- Bhāgavata Purāna* (200) Sanskrit classical texts
- BHARABHUTI (ca. 500) Indian dramatist
- BHARTRIHARI (ca. 650) Indian king who became a sage and poet
- BHASA (ca. 350) Indian dramatist
- BHASKARA (1114) Indian mathematician
- BODHISATTVA: the future Buddha, dedicated to the salvation of others.
- BRAHMA: in Hindu theology the creator of the Universe
- BRAHMAN: in Hinduism the Divine Essence, without beginning or end, pervading everything from the highest God to the lowest forms
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- BRIHASPATI: Indian sceptic and poet
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- DHANWANTARI (ca. 525 B.C.) Indian physician
- FA-HIEN (fl. 399-414) Chinese Buddhist pilgrim
- FARIDU'DDIN' ATTAR (d. 1225) mystical poet
- FIRDAUSI (932-1020) author of the Persian epic the *Shahnamah* or Book of Kings
- GANDHI, MAHATMA (1869-1948) Indian revolutionary and reformer
- GARUDA: in Hinduism, the King of Birds, symbol of the Supreme Deity; has the head, wings, talons and beak of an eagle, and the body and limbs of a man
- GAUTAMA, BUDDHA (563-483 B.C.) the Enlightened One

BIOGRAPHICAL NOTES

- HAFIZ (d. 1381) Persian poet
 HAN (207 B.C.-A.D. 960) Chinese dynasty
 HAN YU (768-824) Chinese essayist
 HARIRI (d. 1122) author of *Assemblies*, popular didactic work in rhymed prose
 HAROUN AL RASHID (789-809) Caliph of Baghdad
 HEIAN PERIOD (794-1185) era of Japanese history
 HEIKE MONOGOTARI (1213-50) historical war tales of Taira clan
 HIDARI JUNGARO (1594-1634) Japanese sculptor
 HIDEYOSHI (1581-98) Japanese *shogun* or generalissimo
 HONEN (1133-1212) Japanese teacher
 HSAUNG, U. (contemporary) Burmese poet
 HSIAO T'UNG (501-31) published collection of choice works by various authors
 HSUAN-TSANG (645-75) translated Sanskrit books and Buddhist texts into Chinese
 HSU SHEN (d. 120) author of first Chinese dictionary
 HUANG TING-CHIEN (1050-1100) poet and calligraphist
 HULAGU KHAN (1258) sacked Baghdad and ended the Caliphate

 IBN AL-HAZ AL-KILIMSAAI (d. 1336) author of *The Suns of Light and Treasures of Mysteries*
 IBN BATTUTA (d. 1377) traveller and geographer
 IBN HAZM (d. 1064) greatest of Islamic scholars in Spain
 IBN KHALDUN (1332-1406) Arab historian
 IBN KHALIKAN (d. 1282) author of famous biographical dictionary
 IBN'L FARID (d. 1235) leading Arab mystical poet
 IBN RASHID, called in the West Averroes (1126-98) defender of philosophy against Ghazali
 IBN SINA, called in the West Avicenna (980-1037) poet, physician, philosopher
 IBNU'L'ARABI (b. at Marcia, Spain, 1175, d. at Damascus 1240) poet
 IBN ZAYDUN (d. 1071) greatest Islamic poet of Spain
 ID UL FITR: Muslim festival to celebrate the end of the fast of Ramadan
 IQBAL, MUHAMMAD (1873-1938) great Indian poet, wrote in Urdu and Persian and one of the first to conceive the idea of Pakistan
 ISSA (1763-1828) reviver of poems in the *haiku* style

 JALAL AL-DIN, surnamed Rumi (d. 1273) Persian poet and mystic
 JAMI (d. 1492) Persian poet
 JAYADEVA (1150) author of the *Gita Govinda*, Sanskrit pastoral idyll
 JIMON (100 B.C.) first Japanese emperor

 KAHILIL, GIBRAIN (1883-1931) Turkish poet
 KAKINOMOTO NO HITOMASO (d. between 700 and 710) poet
 KALIDASA (fifth century) India's greatest poet-dramatist, author of *Shakuntala*
 KAMO NO CHOMEI (1153-1216) author of *Hojoki*, account of hermit life
 KAMUKURA PERIOD (1185-1336) era in Japanese history
 KHAN, INAYAT (nineteenth century) founder of the Sufi Order in France
 KHAYYAM, OMAR (eleventh century) Baba Tahir (d. 1122) Persian poet

KOJIKI (712) records of ancient matters containing 111 poems in Chinese characters representing Japanese words

KORAN or QU'RAN, sacred book of the Muslims

KRISHNA: the most popular of the incarnations of the Hindu god Vishnu, as the God of Love

KULS'UN NANI (1832) a Persian *jeu d'esprit*

LAO TZU (sixth century B.C.) semi-legendary Taoist thinker

LI HO (791-817) notable later T'ang poet

LI PO (701-62) great Chinese poet

LI YU (936-78) last emperor of the Southern T'ang; a poet, musician and painter

LIU CHI (1311-75) poet and prose writer

LU CHI (third century) author of notable work of literary criticism in *fu* form

LU YU (1125-1209) prolific author of 11,000 poems of minor merit

Mahabharata (1000-500 B.C.) the great *bharata*, or history. Longest epic poem in the world

MANTRAS: sacred formulas

MANU (600 B.C.-A.D. 200) author of *Manu-Sahihita*, code of Manu, first Indian law-giver

Manyoshu (760) greatest of early Japanese anthologies, containing more than 4,000 poems by Hitomaro, Akahito and others

MAS UDI (d. 956) historian and great traveller

Mathnavi: long Persian poem in couplets

MAYA: Hindu word for the phenomenal world

MEI SHENG (d. 140 B.C.) author of *fu* prose poems, father of modern verse

MELINDA (ruled 125-95 B.C.) philosophic dialogue between shrewd dialectician named Nagasena and the Greek king Menander

MENCIUS (372-289 B.C.) Confucian scholar

MING DYNASTY (1368-1644) Chinese dynasty

MING HUANG, Emperor (725) (715-56) founded Academy of Letters

MOHAMMED (570-632) prophet of Islam

MO TI (fifth century) author of *Mo-Tzu*, book of anti-Confucian doctrine

MUKERJI, D. G. (d. ca. 1945) contemporary Indian novelist and short-story writer

MUSOMACHI PERIOD (1336-1603) era in Japanese history

MUTANNABI (915-65) the most important Arab poet

NANAK (b. 1469) founder of the Sikh religion

NASR-I-KHUSRAW (1003-61) poet and propagandist of Ismaeli religious sect

Naryasastra (200 B.C.) by Bharata-Muni, a treatise of Hindu dramaturgy

NIHONGI (720) early history in Chinese containing 132 poems

NUSHRVAN, the Just (531-78) Hindu king, patron of Greek and Sanskrit learning and of philosopher refugees from court of Emperor Justinian

OM: a sacred word of solemn invocation, affirmation, benediction, consent; used at the commencement of prayers, religious ceremonies and beginning of books; compound of A.O.M. representing the three Vedas. Also represents the Trimurti or Trinity of Vishnu; Siva; Brahma

BIOGRAPHICAL NOTES

- PANINI (ca. 500 B.C.) noted Indian grammarian, compiler of the first Sanskrit grammar
- PATANJALI (150 B.C.) Indian author of a commentary on Panini's grammar and founder of the philosophy of Yoga
- PO CHU-I (772-846) author of *Everlasting Wrong*, famous poem about Yang Kuei Fei, mistress of Ming Huang
- PURANAS (600-300 B.C.) eighteen in number: religious stories, ancient tales of India, of great importance as books of religious instruction
- RABIA OF BASRA (d. 801) Sufi poetess
- Ramayana* (500 B.C.) great epic of India, written by Valmiki; this story of Rama and Siva is enacted every year during the festival of Dussehra
- RHAZES (d. ca. 930) Arab physician
- ROMANCE OF THE THREE KINGDOMS (seventeenth century). *All Men are Brothers*, famous novel of twelfth-century brigands
- RUDAGI (d. 940) first major Persian poet; little of his work extant
- SAIKAKU (1662-1722) popular Japanese novelist
- Seven Sages of Bamboo Grove* (third century)
- Seven Scholars of Chien An* (second-third century)
- SHAH JEHAN (1632-53) Mogul Emperor of India who built the Taj Mahal
- SHANKARA (788-820) Indian philosopher
- SHENG TSU (1662-1722) Chinese patron of learning
- SOMADEVA (eleventh century) Indian poet
- SUFI, Muslim sect of mystics. Lit. 'clad in wool'
- SUNG (960-1279) Chinese dynasty
- SUSHRUTA (ca. 500 B.C.) Indian physician
- SU TUNG-PO (1036-1101) Chinese poet, painter, essayist, statesman
- TABARI (d. 923) Persian historian
- TAGORE, RABINDRANATH (1861-1941) Bengali poet and Nobel prizewinner
- T'ANG (615-960) Chinese dynasty
- TAO CH'EN (365-427) a major Chinese poet
- TAO TÊ CHING (fourth century) principal book of Taoism, *Chuang Tzu*, mystic book of Taoism
- TIBETAN BOOK OF THE DEAD: teaches the art or science of death. Written for the guidance of the dead man during the 49 symbolic days he must spend in the Bardo (q.v.)
- TRIMURTI (Trinity): Brahma (creator), Vishnu (preserver), Siva (destroyer)
- TRIPITAKA ('Three Baskets' of the Buddhist Law) handed down orally until 80 B.C.
- TS'AO P'EI (187-226) author of essay on literary criticism
- TU FU (713-770) beloved poet of China
- TULSI DAS (b. 1532) distinguished poet of medieval India, author of the *Holy Love of the Acts of Rama*
- UPANISHADS (1000-600 B.C.) foundations of Hindu esoteric teaching

- VALMIKI, author of the great Indian Sanskrit epic, the *Ramayana*
 VATSYAYANA (200) author of the *Kamasutra*, the Hindu art of love; influential on Indian drama
 VEDANTA: summing up of the Vedas
 VEDAS, the (before 1000 B.C.) fountain-head of Hindu philosophy, law, art and social institutions
 VESAK: great Buddhist festival of spring held in Ceylon
 VIVEKANANDA, SWAMI (1863-1902) Indian religious reformer and founder of the Ramakrishna Mission
 VYASA, author of the *Mahabharata*
- WANG HSICHH (321-79) great Chinese calligraphist
 WANG SHIH-FU (thirteenth century) author of the famous play *The Romance of the Western Chamber*
 WANG WEI (699-759) Chinese painter
 WANG YING-LING (1223-96) Chinese author of primer used for over 600 years
 WANI (405) Chinese script brought to Japan by China
 WON WANG (1115-1079 B.C.) *The Book of Changes*, a Confucian primer
- YOSHIDA KENDO (1283-1350) Japanese author of *Grasses of Idleness*, a notable prose work
 YUAN (1260-1368) Mongol dynasty of China
 YUAN CHWANG (seventh century) Chinese traveller in India
- ZOROASTER or ZARATHUSTRA (seventh century B.C.) prophet of ancient Iran, founder of Zoroastrianism

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